Rev. Mr Sibley
112 Washr. St.

Published by the General Convention of the New-Jerusalem Church.

THE

NEW JERUSALEM MAGAZINE.

VOL. XXX.] OCTOBER, 1857. [No. 4.

CONTENTS.

	Page.
SERMON FROM DEUT. VI. 6, 7	169
HISTORY OF, AND OBSERVATIONS ON, ENGLISH TRANSLATIONS OF THE BIBLE, concluded	180
JOURNAL OF THE MAINE ASSOCIATION OF THE NEW JESUSALEM	193
ANNUAL ADDRESS TO THE MAINE ASSOCIATION	203
INTELLIGENCE AND MISCELLANY: — Letter from Dr. Tafel. — Travels in the Holy Land, continued. — Obituary	214

BOSTON:

PUBLISHED FOR THE GENERAL CONVENTION,

BY OTIS CLAPP, 3, BEACON STREET.

1857.

Printed by John Wilson & Son, 22, School Street.

Recently Published

AND

FOR SALE BY OTIS CLAPP, 3, BEACON STREET.

HILLER'S ENGLISH & SCOTTISH SKETCHES. $1.

LETTERS ON THE THEOLOGY OF THE NEW CHURCH. By Rev. J. H. Smithson. 62 cts.

IMPROVISATIONS FROM THE SPIRIT. $1.50.

BAYLEY'S, Dr., SERMONS. 1 to 15. 6 cts each.

BRIDAL WREATH. 15 cts.

RELIGION AND PHILOSOPHY UNITED. By Mrs. Prescott; with a Memoir of the Author by Rev. O. P. Hiller. 37 cts.

PRINCIPAL POINTS OF DIFFERENCE BETWEEN THE OLD AND NEW CHRISTIAN CHURCHES. By Mrs. Turner. 62 cents.

PARSONS'S ESSAYS 2d Series. 75 cts.

LESSONS IN THE GOSPELS. By Rev. W. B. Hayden. 5 cents. [75 cts.

HILLER'S PLEASURES OF RELIGION, a Poem,

BIOGRAPHY OF REV. T. GOYDER, 56 cts.

AUTOBIOGRAPHY OF A PHRENOLOGIST, (Rev. T. Goyder,) in Nos. 15 cts. each.

REV. WM. BRUCE'S STRICTURES, 17 cts.

MASON'S DIFFICULTIES ON THE LORD'S BODY OBVIATED, 75 cts.

THE DIVINE PERSONALITY, INCARNATION, AND GLORIFICATION OF THE LORD, 33 cts.

CHILD'S LIFE OF SWEDENBORG, by Mrs. Doughty, 37½ cts.

GEMS FROM SWEDENBORG. 62 cents.

CATECHISM. New edition, 5 cents.

NEWCHURCHMAN. Lond. Monthly, 38c. a year.

INNOCENCE OF CHILDHOOD. 37½ cts.

PHENOMENA OF MODERN SPIRITUALISM. By Rev. W. B. Hayden. Cambric, 50 cts.

PARSONS'S ESSAYS. New ed., cambric, 62 cts.

THE ELEMENTS OF CHARACTER. By Mary G. Chandler. Cambric, 62 cts.

A COMPENDIUM OF THE THEOLOGICAL WRITINGS OF SWEDENBORG. With a full Life, and Portrait. 574 pages, royal 8vo, double columns. Cambric, $2; gilt, $2.62½.

MRS. WILKINS'S LESSONS FOR CHILDREN OF THE NEW CHURCH. Cambric, 25 cts.

RAYS OF LIGHT. Selections from Swedenborg and other authors. 128 pages. Cambric and gilt, 25 cts.

SOME ACCOUNT OF SWEDENBORG AND HIS WRITINGS; with a Descriptive Catalogue of his Works. 48 pages. 5 cts.

A VINDICATION OF THE DOCTRINES OF SWEDENBORG from the perversions of Dr. Moehler and Prof. Perrone. By Dr. Tafel. Cambric, $1.

WHITE DOVE, AND WHAT IS LOVE? 31 cts.

THE NINETEENTH CENTURY, or The New Dispensation. 438 pages, 12mo. $1.

LITURGY; or, Book of Worship. Cambric, 88 cts. In various bindings, from $1.62½ to $2.62½.

GEMS FROM THE WRITINGS OF SWEDENBORG; with a Memoir by Rev. T. O. Prescott.

ILLUSTRATIONS OF PHYSIOLOGY. By Dr. Rice. Cambric, 50 cts.

THE HAPPY FAMILY. 25 cts.

A MINIATURE OF THE NEW JERUSALEM. 2 cts.; $1 per hundred.

ANTEDILUVIAN HISTORY, AND NARRATIVE OF THE FLOOD. By Rev. E. D. Readsell. 62½ cts.

ANIMALS AND THEIR CORRESPONDENCES. By Rev. W. H. Benade. 37½ cts.

MARRIAGE: its Origin, Uses, &c. By Rev. W. Bruce. Cambric, 12½ cts.; paper, 5 cts.

THE IMMORTAL FOUNTAIN. 4 cts.

SERMONS ON THE LORD'S PRAYER. By Rev. H. A. Worcester. Cambric, 50 cts.

DE GUAY'S PHILOSOPHY; in Letters, &c. Cambric, 50 cts.

NEW-CHURCH MAGAZINE FOR CHILDREN. Monthly. $1 per year.

A NEW-CHURCH CATECHISM FOR CHILDREN. Cambric, 15 cts.

WHITE'S LIFE OF SWEDENBORG, 33 cts.

NEW LITHOGRAPHIC ENGRAVING OF SWEDENBORG. London edition. $1.25.

PHILOSOPHICAL AND SCIENTIFIC WORKS OF SWEDENBORG.

MISCELLANEOUS OBSERVATIONS CONNECTED WITH THE PHYSICAL SCIENCES. Translated by C. C. Strutt. $2.

THE GENERATIVE ORGANS, considered Anatomically, Physically, and Philosophically. By E. Swedenborg. Translated by Wilkinson. $2.25.

THE ECONOMY OF THE ANIMAL KINGDOM. Translated by Rev. A. Clissold. 2 vols. $7.75.

POSTHUMOUS TRACTS. Translated by Wilkinson. $1.50. American edition, 12½ cts.

THE PRINCIPIA, or First Principles of Natural Things. Translated by Rev. A. Clissold. 2 vols. $7.75.

PRINCIPLES OF CHEMISTRY; with other Treatises. Translated by C. E. Strutt. 1 vol. $3.25.

OUTLINES OF A PHILOSOPHICAL ARGUMENT ON THE INFINITE. Translated by Wilkinson. $1.87. American edition, 25 cts.

HIEROGLYPHIC KEY. 60 cts.

TRACTS PUBLISHED BY THE TRACT BOARD OF THE GENERAL CONVENTION.

No. 1. Healing at the Pool of Bethesda. 3 cts.
„ 2. The Blood of the Lord. 2 cts.
„ 3. The Books Opened; or, the Judgment. 2 cts.
„ 4. On Regeneration and Good Works. 3 cts.
„ 5. Objections against Swedenborg, &c. 3 cts.
„ 6. End of the World. 6 cts.
„ 7. The Doctrine of the Lord. 2 cts.
„ 8. The Resurrection. 4 cts.
„ 9. The Second Coming of the Lord. 5 cts.
„ 10. The Future Life. 3 cts.
„ 11. Medium of Salvation. 1 cent.
„ 12. The Lord's Prayer Briefly Explained. 4 cts.
No. 13. Leading Doctrines of New Jerusalem. 4 c.
„ 14. Jehovah our Saviour. 3 cts.
„ 15. Tri-Personality of God. 2 cts.
„ 16. Nature of True Religion. 2 cts.
„ 17. Laws of Order. 2 cts.
„ 18. Clowes's Affectionate Address. 4 cts.
„ 19. The Lord Jesus Christ the One God. 2 cts.
„ 20. The Corner-Stone of the N. J. 4 cts.
„ 21. Divine Providence. 5 cts. per dozen.
„ 22. First Law of the Divine Providence. 4 cts.
„ 23. Gooseberry Bush and Caterpillars. By Clowes. 2 cts.

THE

NEW JERUSALEM MAGAZINE.

No. CCCLVI.

VOL. XXX.] OCTOBER, 1857. [No. 4.

SERMON FROM DEUT. VI. 6, 7.

BY REV. SAMUEL H. WORCESTER.

"And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

WE are here commanded diligently to teach our children to love the Lord our God with all the heart, and with all the soul, and with all the might. This is the great end of education: this is the great end for which life itself is given. That we may be able to fulfil this commandment, it is most important to have some knowledge of *the order of mental development, and the laws which regulate it.* If we have not this knowledge, we shall fail in our endeavors to adapt our instructions and treatment to the capacity and the wants of our children; our efforts will not be guided by judgment based on truth; we shall not be able, at every present moment, to perform the work appropriate to that moment. We may offer to the tender child the meat fitted only for the vigor of mature age; we may even give it that which is not fit for food; and a sickly youth, an unhealthful growth, and an enfeebled manhood, may be the result.

Those subjects which concern our children's eternal welfare

demand our earnest and our prayerful attention. When compared with these, the things of earth sink into utter insignificance; or, rather, all temporal things are seen to be of high, holy, and enduring use, so far only as they are rendered conducive to heavenly life. The question, How may we do our part, that our children may be fitted for the kingdom of heaven? is worthy of the study of our lives. To aid in its answer, in word and in practice, the church has much to do: as a mother, she needs to have a tender care of the little ones committed to her charge.

The views which we are now able to take are necessarily imperfect; but it is not the less a duty continually to look to the Lord, that he may guide us aright.

The present condition of the human race is evidence sufficient to prove that tendencies to evil have been transmitted through a long course of ages, and have accumulated as the tide has rolled onward. An honest and humble mind needs only to look within to become convinced that all which is good comes from above. It would seem that those who believe the heart of man to be naturally pure and undefiled must have forgotten the days of their childhood, and can have associated little with children in their later years.

No fact is more fully substantiated, than that peculiarities of physical and mental organization are handed down from generation to generation. The sons of Israel are at this day scarcely less a peculiar people than in the days of Moses. Hereditary taints of constitution, if not manifested in the immediate posterity, often show themselves in a remote generation. Often the stream of impurity gathers breadth and depth as it rolls onward.

He must be but a superficial observer, who can believe that the spiritual organization of men is less disordered than the natural, or that there is little danger of having the latent inclinations called forth into actual evil. Let us look within ourselves, and learn what our personal experience may teach. Are we not conscious, that, when we act according to what we believe to be the will of God, we act in opposition to the selfish desires of our nature? Our duty is made known to us by

the Bible and our consciences: *truth*, or *the law of God*, in whatever way it is received, teaches us what is right; and what one, who is able to examine his own heart, cannot see that this rule of right is distinct from his natural desires? Does the rule of duty command only what we naturally love to do? Does obedience require no self-denial? The simple fact, that a written law is given, goes far to prove that the law of right is in opposition to the natural ruling affections or desires of men. If men were naturally inclined to do right, they would hardly need a rule of duty to which they must look as something separate from themselves, which they must honor, and to which they must submit as a rule which is not their own, and which is not within them. "Or, if we admit that the same rule is within them, still its being written proves that they cannot be trusted to follow it as it exists in their own minds. No other reason for this can be given, than that men's minds are perverted, depraved, deranged, in a state of opposition to the will of God."

To give men ability to cease from evil, and learn to do well, the Lord gave, and for ever gives, his holy Word. For this the Word was made flesh, and ever dwells among us. All things of his providence are for this end alone, — all things of life, the way of death, and the never-ending lessons of eternity. The Lord has mercifully provided that his children of the human family may be willing co-operators with him in this work of salvation; for our good he has made us dependent on one another, while all receive life from him alone; and in the faithful fulfilment of our duties one to another, in obedience to his will, he has placed the great reward of eternal life. The faithful laborer, however, labors not merely for the reward: his heart is in his work; and he is "thrice blessed in seeing others blessed."

Among the various duties of life, in importance and in interest, those which we owe to our offspring stand pre-eminent. These cannot be well performed unless we know the tendencies of human nature, and unless we possess those truths with which we may so guide those who are yet children, that they may in later years walk in freedom in the way of life.

Truth teaches us that the physical and mental organization of children depends greatly upon that of the parents, and particularly upon those principles which are active and controlling within them when through their agency are provided new receptacles of love and wisdom from the Lord. The capacity to reform, and become regenerate, is preserved by the Lord within all who are born into the world; but the current of hereditary evil is interrupted only in those who are born of regenerate parents. Within the minds of these, the marriage of goodness and truth is more readily effected than in others.

Practical instruction should be drawn from these truths. With every Christian, should it not be regarded as an object, calling for the most earnest solicitude, to avoid every evil, physical and moral, when he knows, that, through the indulgence of evil, not only will his own spiritual welfare be endangered, but that the capacity of another for happiness and usefulness, both in the natural world and in the spiritual, may be effected, though not utterly destroyed, even by the temporary activity of evil? Will not the wise and discreet avoid the food which they know to be unhealthful, and still more earnestly will they not shun every evil thought and affection, and every contaminating association, when they know that upon their deeds depends their own physical and spiritual welfare, and not theirs alone; while from their misdeeds, or even thoughtlessness, an immortal spirit may come into being deficient in that perfect rudimental form, and in those germs of innocence and purity, which are so essential to its eternal well-being?

From these considerations, then, are we not warranted in saying that the education of our children should not be delayed until months and years of their childhood have gone by? *Preparation for their education* should be made by restraining our own passions with the power of truth, cultivating our own understandings, refining our own tastes, subjecting our appetites to the dominion of reason, strengthening soul and body by proper food and exercise, and promoting the heavenly marriage-union of goodness and truth by fulfilling in all things

the duties of our vocation. If this is done while we look to the Lord for aid, we may reasonably hope for our children's temporal and eternal welfare.

A new-born infant can be said to have neither will nor understanding, neither affection nor thought. It possesses a corporeal organization, and also a spiritual organization; and of these it possesses no conscious control; but these are capable of being developed into conscious personal faculties. Though man is born without knowledge, he is born with the *faculty of receiving* knowledge: though he is born without active affections, the *inclination to love* is born with him, and is constantly vivified by Him who is Love itself.

We are taught, in the writings for the New Church, that the human mind consists of three degrees, rising one above another, or existing within one another. The highest or inmost of these degrees is the celestial, the middle is the spiritual, and the lowest is called the natural. Those in whom the highest or celestial degree is opened or developed are pre-eminently in the life of *love:* they love the Lord with the whole heart; they love what is good for its own sake; they love truth because it leads to what is good; they are in the wisdom of innocence. Those in whom the spiritual degree is developed or opened are in the affection of truth: truth is the law of their life; the understanding is dominant within them; truth teaches that good should be done, and therefore they do good, and find happiness in so doing; truth teaches that the neighbor should be loved, and that the works of charity should be performed; this truth is loved, and its precepts are carried into life. Those who are in good, and in whom the natural degree of the mind alone is opened, are in the good of works of charity: truth tells them that these works should be performed, and they obey the truth; they look to others for guidance and direction, and are in the affection of obedience. We are also taught that man is not fully capable of becoming spiritual — that is, of having the second degree of the mind opened — until he has arrived at adult age; and it can then be opened only by shunning evil as sin against the Lord. The preparatory work should be performed during the period of minority; and the various divi-

sions of this period — infancy, childhood, and youth — have each its own appropriate work, requiring each its own nourishment, culture, and discipline at the hands of the wise parent and instructor.

During the first period of life, — the period extending through the first seven years (perhaps sometimes longer and sometimes shorter), — the development of *the sensual degree*, which is the lowest of the natural degree, should be so perfected that a step may be taken leading upward towards heaven. No one can measure the importance of a wise treatment of children during these tender years of infancy. Their heavenly Father is with them; those celestial beings who ever see his face watch over the little ones; the highest and holiest influences are around them; and shall we not do our part? Before their hereditary tendencies to evil develop themselves, much can be done for them that will leave its impress on the soul; many germs may be then implanted that will bear fruit in after-years; many an impression may be then produced, many lessons may then be learned, that will give strength in the hour of temptation.

In these earliest years, those impressions should be produced which in after-years may be the good ground into which the Lord's influence may descend, to enable them to withstand the *deepest evils* of our nature. For this reason it is that the influence of the celestial angels, the highest and purest of all, is at this age needed. When the tender babe first experiences the sensation of hunger, the angels who surround it may give him the feeling of *dependence*. From them, too, comes the feeling of peaceful satisfaction when its wants are supplied. These little ones cannot provide for their own wants; they must receive; they must learn that they do receive all, — that nothing is their own. They find delight in receiving, — in being dependent on others; and here is a germ which will some time aid them to acknowledge that every good thing cometh from above; and this may be implanted in their first lesson of sensuous life. But it is the most important lesson of life; and it needs to be ofttimes repeated, and impressed in many forms. Soon the little ones begin to find that there are

objects around them, exterior to themselves; that they themselves are not the all of creation; and a mother's smiles, and her gentle voice, teach them to rejoice in the discovery: as they lie folded in her arms, and feel the blessing of a mother's love, angels are near; the Lord is near; and he implants within them the germ which in later years they may cherish, until they find the peaceful delight of being infolded within the arms of our spiritual mother, the church, — the Lamb's wife. And, still later, the little ones of our Father's love learn that they are dependent on an earthly father; that he provides for their wants; that, in deciding what is good for their children, father and mother unite; that to them, as father and mother, the children belong; that father and mother love each other, and love their children, — are kind to each other and to their children. And are not here lessons of the highest and holiest import? Are not these the first of that series of lessons which gives the power to acknowledge the *Lord*, who is the only true Father, the real Source of life; that he supplies every want; that he loves his church; that he loves his children; that a union exists between the Source of life and the medium of life; that the idea and acknowledgment of the living medium through which and from which our life and all things are immediately received, and the idea and acknowledgment of the essential Source of life and all things, should go together, be married, and be one? This truth respecting the Source of life, and the Mediator or Medium of life, is the corner-stone, the very foundation, on which the walls of the holy city rest.

And when little children play together, while the sun beams upon them, the breath of heaven fans them, and all nature is full of beauty around them, will not the wise and loving mother seize the opportunity to lend her aid in teaching the lesson, how pure is the delight of mutual love, — of little children loving one another? And will she not tell her children of Him who made them, and gave them to their parents; who took the little children in his arms, and blessed them, because he loved them; who now watches over them when they do not see him, even as father and mother watch over their sleeping children? Will she not speak of his goodness, and talk

of his power, and tell of the good angels and their beautiful houses? These lessons of love, and others beyond number, may be taught, and should be taught, in these earliest years of sensual impressions. The bread thus cast upon the waters will return after many days. The lessons of dependence, of obedience, of reverence, of affection, that may thus be acquired, will not be lost; but they must be imparted gently, lovingly, reverently. The progress in the regenerate life, and the elevation that may be attained, depend greatly upon them. If it were kept distinctly before the mind, that early childhood is the season for the development of the sensual degree of the mind; that it is not the season for the reception of *abstract* truth; that living pictures should then be presented, into which celestial influences may descend and abide; that the highest and the lowest, the celestial and the sensual, the first and the last, of man's being, are here brought into union, — the necessity would be seen and felt of looking to the Lord for guidance, — of learning his truths to direct us in our dealings with his little ones; for the common systems of education would be found radically deficient.

The second period of life, embracing the next seven years, — from seven to fourteen, — is allotted to the development of the *higher natural* principle. The *intellectual* character is now more decidedly manifested and strengthened. Boys now manifest a tendency to action; they are less gentle; they show a disposition for a kind of independence that was not before developed; a character is assumed which mothers find it hard to control; and they become anxious for the welfare of their sons, who, as is plain to see, are not yet qualified to direct themselves. Girls also manifest a disposition to be somewhat more independent in the management of their own little affairs: often they are as wilful as their brothers.

The change that now comes over our children requires a corresponding change in their education. Celestial influences are not so *immediately* around them; their progress can now be best promoted by the presence of spiritual angels and spiritual influences: but the celestial should be present within the spiritual; *love* should operate *by truth*. This state is in

advance of the former. It was not from any inherent goodness and purity within them that the highest angels were first called to minister to the tender infants: they were called because the hereditary evils were not then active, and were to no extent so appropriated as to prevent their approach; and this was therefore the season for storing those remains of innocence, for which celestial influences are most needed; and, when this good work is done, another step can be taken.

This second period is the appropriate season for acquiring many scientific truths. These, at first, should be presented in the most simple form, in their connection with visible objects; and little by little they may be more abstract. The truths of the literal sense of the Word should now be inculcated. Children should be taught what is becoming, the respect that is due to the laws of civil society, and the obligations that arise from the laws and precepts of morality. The will of the parents should to children be the rule of duty: they should be taught, that, by obeying them, they obey the will of God. Children should know that their parents look together to the Lord for wisdom, and that they must be obeyed. Obedience should be secured in the most kind and gentle manner possible; but the child must be taught, and if necessary compelled, to shun his evils, because his parents have forbidden them. "Kindness is the birthright of children;" but it is not kindness to allow them to have their own way. Let it be constantly held in mind, that *the good of obedience* is the *highest* which the natural degree of the mind is capable of receiving and exercising.

During this period of life, children should be brought much into the companionship of each other; they should be taught to love one another, and to find their pleasure in doing good one to another. This is the appropriate season for storing up those remains which in after-life will provide for the reception of the spirit of charity, — of love of the Lord, or of his good and truth as manifested in every brother. The little disagreements of children at this age will give the judicious parent an opportunity to offer to his children a foretaste of that "charity which suffereth long and is kind," and to enable them, in later

years, to feel the blessed influence of the spirit of forgiveness. Too much attention cannot be given to secure in our children, both by precept and example, a sacred regard for *truthfulness in word,* and *truthfulness in deed.* The love of unjust gain is one of the deepest and most controlling of our hereditary evils. Under the direction of their parents, children should be instructed to use the property of their parents *justly* for their parents. Let them learn that a bargain is a good one only so far as the articles procured are really adapted to the proposed use, within the means of the purchaser, and so far as a fair remuneration is made. Thus may they be enabled to acknowledge, in heart and in life, that we are but stewards of the precious gifts which the Lord in his bounty is ever bestowing. Do not so curse a child as to praise him for his sharpness and shrewdness: better far to be overreached in a bargain than to defraud another. Many things will at once present themselves to the minds of all, that should be taught during this second period, — that of the development of what may be called the *natural mind.* It will not now be necessary to specify more of these: it will be sufficient to say, that such truths should be imparted, and such discipline employed, as will afford an opportunity for storing up remains, which may in after-years be verified *by the true love of the neighbor.*

The third period of human life and of mental development commences near the age of fourteen. Thenceforward, there is a gradually increasing inclination to leave the things of childhood; and those of a higher age acquire a predominant interest. As an index of the change within, the voice of males then assumes a distinctly graver tone, and the female voice becomes of a more decided and womanly character. This is a period of transition from childhood to manhood: it is an intermediate period; and the faculty of the mind which should be then developed is an intermediate one, between the natural and the spiritual. The opening of the spiritual degree of the mind, we are taught, could not possibly take place, unless the Lord had given an intermediate principle, which is called the *rational.* This is developed, or *begins* to be opened and formed, during youth and early manhood.

During this period, the abstract sciences may be studied, which could not before be understood; and the powers of reason may be exercised in collecting, comparing, and arranging scientific truths, and determining their use, and the mode of their application. The external rational faculty looks outward and downward towards natural things. But if one who has arrived at the age of adolescence was well protected and instructed in his earlier years, and performed his duty as a child, — by learning the truths of civil and moral life, and especially the truths of *spiritual life*, by hearing and reading the Word, and by bringing these truths into life, — the *interior degree* of the rational faculty will be opened, which looks upward to spiritual things, and sees its objects in spiritual light. This may and should take place in early manhood. With many, however, the external rational faculty is the highest that is opened; and too many then sink back into merely sensual life.

The last years of minority are trying years; and how much depends upon the manner in which they are spent! They are the season of change from childhood to manhood, from dependence to a degree of independence. Then should parents aid their children in the cultivation and in the application of their powers of reason. They should allow them more clearly to see the reasonableness of their requirements; they should show to their children the inestimable importance of the period through which they are passing, — its influence on the remainder of life in this world, and on their destiny for ever; they should be instructed in those truths which will enable them to understand their relation to their parents, to one another, and to their heavenly Father; they should be enabled to see what has already been done for them, and what needs still to be done, that the fountains of spiritual life, and the treasures of heaven, may be open before them; they should be taught, that, when they become free from the authority of their parents, there will still be father and mother who should be honored. There is one Source of life for all, — one Father of all flesh and of every spirit; and there is no part of the mind, and there is no state of life, which has not its mother, by and through and from

whom its appropriate degree of life is received. Let them be taught, that, when father and mother no longer command them, they must compel *themselves* to obey the divine commandment to "honor father and mother." In the temptations of life, often comes the wish, that we might once more live this part of our life, that *we* might *learn* to honor father and mother.

We feel the deficiencies that exist in our own remains of goodness and truth: then let us do our part, that our children may be the Lord's.

HISTORY OF, AND OBSERVATIONS ON, ENGLISH TRANSLATIONS OF THE BIBLE. A Lecture delivered before the Massachusetts Association of the New-Jerusalem Church, April 16, 1857. By JOHN H. WILKINS.

(Concluded.)

WE come now to the accession of James of Scotland, who succeeded Elizabeth in 1603. This monarch, contrary to all expectations formed from his education and previous professions, proved as stanch, obstinate, and cruel a champion for conformity as Elizabeth had been. He was ostentatious, proud, and bent upon upholding the Established Church; and, as one means of uniting his people, he gave his countenance to, and even commanded, a new revision of the translation of the Bible, or more properly, perhaps, a new version. He entertained the most comprehensive ideas upon the subject; selecting the most eminent scholars in the kingdom, whether conformists or nonconformists, to participate in the labor. Fifty-four scholars were selected as translators, and arranged in six companies, two of which were to meet at Westminster, and two at each of the Universities. The heads of the Universities were directed, moreover, to add to the number such others as they might deem qualified; and the bishops were directed to solicit suggestions and criticisms from the best scholars in their respective dioceses; "that so," in his majesty's own words, "our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

His majesty also devised and ordained a complete set of instructions to the translators; being a "complete set of rules for their guidance in the prosecution of the work." The first rule was, the ordinary Bible used in church, commonly called the Bishops' Bible, to be followed, and as little altered as the "original will permit;" and the last rule was, "these translations to be used when they agree better with the text than the Bishops' Bible, — namely, Tyndale's, Matthew's, Coverdale's, Cranmer's, and the Genevan." Strange inconsistency! — fifty-four men, selected from the general scholarship of the kingdom, and appointed to render a translation that should be more excellent than all others, are yet tied down, first to depart as little from the Bishops' Bible as the original will allow, — thus, as it were, testing the original by the translation; and, when the original will permit, then to amend by resort to any or all preceding translations: so that it would appear as if they were restrained from making any translation of their own till they had exhausted the stores of all their predecessors, except Wickliffe, who was probably omitted because his translation was made from the Latin, and not from the original tongues.

Every particular man of each company was to take the same portion; and, having translated or amended it severally by himself, all were to meet together, confer on what each had done, and agree on what should stand; and then, when any one company had finished any book in this manner, they sent it to the other companies, "to be considered of seriously and judiciously." If any company, on review of a book so sent, should doubt or differ upon any place, they were to send word thereof, and their reasons; and, if any difference should finally exist, they were to be reconciled at a general meeting, which should be of the chief persons of each company, at the end of the work; and, finally, the whole was to pass under the revision of the Bishop of London (Bancroft).

If these companies had been left free to do their work according to their own knowledge and judgment, it seems hardly possible to devise a plan better adapted to effect a good purpose than the one adopted. But, when there was added to the duty of best rendering the original the additional duty of

departing as little as the original would permit from half a dozen other readings, the purpose became immensely complicated.

Individuals and companies might, on consultation, be expected to mould their knowledge into a common form of expression, if left to themselves to form the expression; but when required to bring it into the expression of others, and those others numerous and diverse, there opened to them a field for the exercise of sentiment and taste, which could hardly fail to make agreement almost impossible.

Of the fifty-four persons appointed, only forty-seven actually engaged in the work. To three of the companies was committed the Old Testament, and to two the New Testament, and to one the Apocrypha. The first company, consisting of ten, took the Pentateuch, and the other historical books to the Second Book of Kings; the second, consisting of eight, took from First of Chronicles to the end of Ecclesiastes; and the third, consisting of seven, took the rest of the Old Testament. Of the companies on the New Testament, the first, consisting of eight, took the four Gospels, Acts of the Apostles, and Apocalypse; the second, consisting of seven, took the Epistles. The remaining company of seven took the Apocrypha. A disagreement having arisen among the translators, it was arranged by his majesty that a special board, consisting of three only, of the "most ancient grave divines," should be assigned by the vice-chancellor, upon conference with the rest of the heads, "to be overseers of the translation;" thus adding another element of difference in selecting phrases, rather than aiding to make a new translation.

It is not known when this work was commenced: but it is pretty clearly settled that the first revision was completed in 1607, and that three years or more were spent upon it; which would carry its commencement back to a period as early as 1604. It was published in 1611.

According to the rules prescribed by the king, the members of a company all took the same portion, which each individual first revised by himself; then all met together to make up a copy on which all could agree. The part thus completed was

then submitted to the other companies for their criticism ; and, if these were approved by the first revisers, they were adopted as permanent; if otherwise, they were reserved for the judgment of the final revisers. The whole version being completed in this manner, three copies were made of it, and delivered to a committee of twelve, six of whom were chosen by the translators themselves from their own number; and six, it is supposed, were selected by the king from his bishops and other learned men not previously connected with the work. Having received revision from this committee, the work passed into the hands of Bilson, Bishop of Winchester, and Miles Smith, who again revised the whole, and prefixed arguments to the several books; and, by the king's order, Smith wrote the preface. Finally, the Bishop of London received the work in charge, to give it such finishing touches as he deemed requisite. He has been charged with making alterations in fourteen places.

This version is to be regarded as an improvement upon previous versions; but how much better it might have been, had the translators been left in freedom, no one, of course, can tell. The supervision, however, was faulty. The committee, or at least that portion of it selected by the king, were not selected for their scholarship alone; but reasons of State entered into the motives of their appointment. Unquestionably, in not a few instances, the better translation was transferred by the supervisors from the text to the margin, as we find them at this day.

This version, though made by command of the king, and appointed to be read in churches, failed to meet the demand of that age, and has failed to satisfy succeeding times. The Puritans, though their learned men were invited to share the labor, and actually did contribute their aid, did not receive it with satisfaction, and, in general, preferred to adhere to the use of the Genevan. Men of the greatest erudition and finest scholarship, both *con*formists and *non*conformists, were ready to point out errors and mistakes, and thus cast a slur upon the work, when even they themselves acknowledged, that, as a whole, it was an improvement on all preceding versions. During the first half of the seventeenth century, it was not in general use;

and in 1652, and again in 1654, an order was introduced into Parliament, and made the subject of long and grave debate, by a special committee of the House of Commons, for taking measures for executing a new translation. Scholars of the most eminent ability were ready to undertake it, such as Castel, Cudworth, and Walton, proofs of whose various learning and culture are numerous and decisive. But political changes intervened, and prevented the execution of the great design. King James's Bible thus came at last into general use, and has to this day retained its place as *the* English Bible.

Here ends the history of that version which we all have been accustomed to use and revere. It seems that the most erudite scholars, the most acute minds, have exhausted their powers in attempts to bring it to perfection; and it undoubtedly is by far the best that has ever been made. The English Bible has the advantage of having been first translated into the vernacular by a man of great learning, of ardent piety, of comprehensive genius, and of great independence of character; a favorer of no sect or party but the people, and biased by no aim or object but that of bringing the lively oracles into contact with the lowly and sincere minds of the masses. Revised and *re*-revised by successive editors, not one of whom, as nearly as we can judge, possessed a tithe of the talent or other qualifications of Tyndale, it received polish, and perhaps accuracy. After all, it may be well made a question, whether some of these external improvements were not made at the expense of some internal excellences.

The history of the English Bible is the history of the English language. Wickliffe's translation fixed the language substantially for one hundred and fifty-seven years. Originally of Teutonic origin, the language received additions from the Saxon and Norman; and, in process of time, it became enormously enriched by the stores of Latin directly incorporated into it, or derived indirectly through the French, and modified greatly in the transmission. The English language had become much more wedded to the Latin in the days of Tyndale than in Wickliffe's time; and Tyndale made a free use of such Anglo-Latin words as in his day had become part and

parcel of the vernacular tongue. Still, in his translation, and in all the subsequent revisions, the Anglo-Saxon retains a large preponderance.

There is one remarkable effect attached to this circumstance. Mr. Macaulay somewhere states as a fact, that all the nations deriving their language mainly from the Teutonic or German stock are Protestant in their religious developments; while those whose language is an offshoot from the Latin are Roman Catholics. May not this view be extended further, so that those nations who derive their language, or any important element of it, from the Greek, are adherents of the Greek church? If this be so, — and it appears to be true, — it is not only a curious, but a wonderful fact. It would seem as if the primary elements of articulation, which are often, if not always, incorporated into the mind at a period anterior to distinct thought, become vessels and vehicles for the reception and transmission of affections and thoughts mysteriously adapted to develop peculiar traits of character. It would seem as if the remains which are treasured up in infancy, and become manifest in after-life, are moulded and fashioned in the natural mind in a form corresponding in some way to the elements of speech and of the written Word; and that, as the character of these elements is varied, the interpretation of the Word becomes various also.

A writer in the Dublin "Review" (June, 1853), who appears to have been a convert from Protestantism to Roman Catholicism, thus writes of our common version: —

"Who will not say, that the uncommon beauty and marvellous English of the Protestant Bible is not one of the strongholds of heresy in that country? It lives on the ear like a music that can never be forgotten, — like the sound of church-bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost *things*, rather than *words*. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft and gentle and pure and penitent

and good speaks to him for ever out of the English Bible. It is *the* sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and the breadth of the land, there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not written in his Saxon Bible."

To this let me add an extract from a deep student of our language (Trench): "There was, indeed, something still deeper than love of sound English at work in our translators, whether they were conscious of it or not, which hindered them from sending the Scriptures to their fellow-countrymen dressed out in a semi-Latin garb. The Reformation, which they were in this translation so mightily strengthening and confirming, was just a throwing off, on the part of Teutonic nations, of that everlasting pupilage in which Rome would have held them; an assertion, at length, that they were come to full age, and not through her, but directly through Christ, they would address themselves to God. . . . The use of the Latin language as the language of worship, as the only language in which the Scriptures might be read, was the great badge of servitude, continued through long ages. It lay deep, then, in the very nature of their cause, that the reformers should develop the Saxon, or essentially national, element in the language; while it was just as natural that the Douay translators, if they must translate the Scriptures at all, should yet translate them into such English as should bear the nearest resemblance to the Latin Vulgate; which Rome, with a very deep wisdom of this world, would gladly have seen as the only one in the hands of the faithful."

It may well be doubted whether the apparatus of lexicons and polyglots and grammars can give us substantially a better translation than our common version. Still the cry is rife, in this country and in England, for a new translation, — *a* new translation. But this cry comes from various sects; and no translation would be likely to satisfy more than one sect. The fact appears to be, that the present translation was made, and all translations will be made, and should be made, according to doctrine. The original text existed long before the grammars and lexicons were compiled by which its interpretation is now effected;

and, as a matter of course, the compilers of these helps to interpretation used and defined the words according to the meaning they bore in their own minds, and according to the doctrine they themselves entertained. And as the various sects of the church have been hatching new doctrines, or qualifying old ones, the very apparatus of study has received modifications; and the guides which were once regarded as safe are now regarded as more or less blind. It is not easy to see how, in the breaking-up of the foundations of the great deep, a multiplicity of translations, according to different doctrines, is to be avoided.

The New Church also wants a new translation. She has new doctrines, and she has a new apparatus for interpretation. Her doctrines are the spiritual sense of the *Word;* and her appararatus is the science of correspondences. The spiritual sense of the Word now revealed for building up the New Church on earth, and the creation of a new heaven above, is pure doctrine. In the light of this, the divine Word, in all its parts, and in all its more exterior meaning, becomes an harmonious and united whole. The city New Jerusalem represents the New Church as to doctrine; and its descending out of heaven from God represents the descent of genuine doctrine from the more internal sense into the exterior natural and ultimate sense. By the light of this doctrine shining within, the literal sense becomes illustrated, and is itself luminous, forming the foundation, the walls, and the gates of the holy city. The obscure and opaque sayings of the letter become translucent and sparkling, like precious stones; and the varieties and apparent diversities of the literal sense seem but to beautify and exalt the whole, like the various gems set in order on a royal diadem. Swedenborg tells us that the holy Word, as seen in the heavens, is altogether luminous, and resplendent in its external appearance to the eyes of the angels. But, that it may be so, the literal sense is there fully receptive of the higher senses, and entirely correspondent thereto. That the Word may become a lamp to our feet, and a light to our path, in the natural world, it is very important that the literal sense should be in as perfect correspondence to the internal senses as it can be made. The Word

is written by mere correspondences; and the science of correspondences is now, as it was in ancient times, the science of sciences. After being lost to the world for ages, it is now, by the divine mercy of the Lord, restored to the world, that by it the divine truths of the Word may be brought down with saving power into the literal sense, and thus become more powerful to save in the degree that the exact correspondence of the letter to the spirit is attained and preserved.

Hence we can see and judge somewhat of the qualifications requisite in those who should undertake a translation of the Word for the use of the New Church. In the first place, their spiritual mind must be opened by the spiritual affection of truth, and a life according thereto, so that their internal rational mind may become illustrated, and be receptive of genuine and true doctrine. And, in the second place, the natural mind, both internal and external, should be skilled in all the learning of Egypt, and in all the wisdom of Solomon; should be imbued with knowledge of the scientifics, both of the Word and of the world. They should be prepared, by long and diligent study of the original languages, to discriminate and understand shades of meaning, qualified by the contexts and connection of other words, and by the subject treated of; and by the possession of a copious vocabulary of the vernacular, enriched by contributions from all branches of science and art, and especially from the boundless and prolific field of natural history, they should be able to give expression to all and every perceptible idea, and modification of idea, embraced in the original. In proportion as this object shall be realized, the light of the moon will become as the light of the sun, and the light of the sun sevenfold.

When we consider the multifarious learning needful for an accurate rendering of the original Scriptures into a comparatively modern language; or, rather, when we consider how conducive all learning, of every name and nature, is to the excellence and success of such an undertaking, — we cannot but admire the course of the Divine Providence in the training of Swedenborg, and qualifying him for the great work he was to perform, by filling his natural mind with stores of knowledge

gleaned from all the departments of science and history. Not only was he thus prepared *positively* for the great work he was to do, but this preparation was made more perfect by the *absence* of all dogmatic and technical theological learning, which, instead of facilitating the attainment of the great end of his life, would have served seriously to impede it. He himself gratefully acknowledges this providential preservation from the contagion of false doctrine; and though we can hardly realize how a person could be religiously educated and trained in his day without imbibing false doctrines, yet it is truly wonderful to see how entirely free his mind seems to have been kept from all the received theology of his day, and how completely it was apparently, if I may use the expression, *rinsed* of all contamination from its fallacies and falsities.

The falses induced upon our common version, in consequence of the translations being made according to preconceived doctrines, are much more visible and numerous in the Epistles than in the books of the Word. Indeed, what is called the "*scheme of salvation*" (in Old-Church phrase), and the misinterpreted doctrines on which it is founded and by which it is supported, are derived almost exclusively from the Epistles; and it is quite rare that any portions of the real Word are appealed to, either as proof or in illustration. And while we bear in mind the real nature and use of the Epistles, and exclude them entirely from all share in our idea of the Word, "and teach men so," the difficulty and dangers of any taint of false doctrine prevailing in the translation of the genuine Word are much diminished; and, when the New Church shall have grown out of sight and hearing of old dogmatic and technical theology, perhaps the taint will scarcely be appreciable.

Swedenborg, in his translations, seems absolutely to know no doctrine but the internal sense. This is ever illuminating and illustrating the interiors of his mind, and seems to flow down and mould the external forms and expressions of the letter into the most perfect correspondence with itself. The Word is written according to mere correspondences, and according to the science thereof; and as the internal sense was revealed to Swedenborg, and pure doctrine educed from it,

he appears to have been enabled to arrange all the particulars — "every jot and tittle" — of the external sense, so as to be receptive of the internal Spirit.

In effecting this, how pliable seem to be the elements of articulation and expression in his hands! How freely he seems to have received! and how freely he transmits! He appears not to be fettered in any degree by previous readings, or by dictionary meanings, but, being fully possessed of the correspondence, gives it full expression in words, new or old, according to their sense in their place. He puts new wine into new bottles; and both are preserved. In consequence, we find differences in almost every sentence in his translation from our common version; and these differences, though they are sometimes slight, and often appear of little consequence, are probably of an importance that we can hardly appreciate or comprehend; and they should be preserved with jealous care.

It is, however, to be borne in mind that Swedenborg wrote in Latin, and that his translators have not always manifested judgment or scholarship in rendering him into English. The inducement to transplant his Latin into our English, in order to save labor, has been so great, that in many cases a Latin word, or word of Latin derivation, has been used, when an equally expressive, or even a better, pure English word might be found. When, therefore, I speak of the value of the changes made by Swedenborg, and the importance of preserving them, I am presupposing that they be accurately translated into English.

Some of our English brethren have in years past advocated, and perhaps some do now advocate, the printing of the common version, in place of translations of Swedenborg, in reprinting his works. But happily this idea did not become prevalent. We can see how preposterous it is, when we reflect and realize that every change made by Swedenborg was made, not for the purpose of change, but for use; and, if use had not required the change, it would not have been made. And we ought to retain and use the changes made by him. In making a new translation, we are greatly aided by Swedenborg himself Besides the portions

of the Word which he has translated continuously, there are multitudes of passages of other portions introduced, explained, and illustrated as to their internal sense, in his various treatises. These, if collected, would be found to be of great use in the prosecution of a new translation.

In apocalyptic vision, John saw a great wonder. There was war in heaven. A great red dragon and his angels fought with Michael and his angels, and prevailed not. The dragon and his angels were cast out; and a place in heaven was found for them no more. By the great red dragon and his angels is meant those who are in faith alone. I suppose they were such as, by interpreting the Word according to preconceived and self-derived doctrine, had so attached themselves to it as for a time to obtain for themselves association with angels of heaven. It appears to be quite orderly that such an effect should result from interpreting the Word by such doctrine. But, at the last judgment, all such were separated from heaven, and are found there no more. The literal sense, interpreted according to pure doctrine, can screen them no longer. In the cleansing of the skirt, and smoothing of the hem, and re-arrangement of the folds, of the outer garment of the Grand Man, such spirits must loose their hold, and come into the light. When this shall be done, a place may be prepared, in the wilderness of the literal sense, for the woman clothed with the sun, and having the moon under her feet, travailing to bring forth a man-child, and having two wings of a great eagle, whither she may fly and be secure from the flood of water — that is, the deluge of natural truth — which the dragon will continue to pour forth after her. And then will be realized, in a sense immeasurably exalted above and beyond the conception of the writer, the truth and beauty of the verse of Dr. Watts : —

> "From the third heaven, where God resides, —
> That holy, happy place, —
> The New Jerusalem comes down,
> Adorned with shining grace."

Note. — The course of remark in the last paragraph seems to render appropriate the insertion of the following extract from "Apocalypse Explained," No. 737 : —

"It may be a matter of wonder to some, how the dragon, who is the devil, could be in heaven, and have any place there, previous to his being cast down; when, notwithstanding, there could never be a place in heaven for the devil, but in hell only. It shall therefore be explained how this is. By the dragon are not understood those who have denied God and the Lord, and have rejected the Word, and have made no account of the church and its doctrine; for such persons are cast into hell immediately after death, and never appear in heaven, much less have any place there. Wherefore by the dragon and his angels are understood those who know God and the Lord, and say that the Word is holy, and also stand up for the church and its doctrine; but this only with the mouth, and not with the heart. The reason why it is not with the heart is because they make no account of the life; and they who make no account of the life are inwardly devils, however they may outwardly appear as angels. Hence it may be manifest, that by the acknowledgment of God and the Lord, and by the reading of the Word, and preaching, they were outwardly conjoined with heaven; but, whereas they had no respect to the Lord and the Word in their lives, they were inwardly conjoined with hell. These are called the Devil and Satan, because they defiled the truths of the Word by the life of the love of self and the world, and by the evils which flow from those loves, as streams from their fountains; also because they applied the literal sense of the Word to confirm such a life: whence such persons become serpents above all others, being more noxious than others; for they are thereby enabled to draw over the simple-good, who are in the ultimate heaven, to their side, especially by such things as they extract from the letter of the Word, and pervert to their purposes. *The reason why it is said that they were seen in heaven, and there fought with Michael and his angels, is because the Word conjoined them with the heavens; for the conjunction of men with the heavens is by the Word.* When, however, it was observed that they were in other affections than such as are heavenly, they were cast down from heaven. Nevertheless, since the accomplishment of the last judgment, it has been provided and

ordained by the Lord, that none hereafter should have conjunction with heaven but those who are in spiritual faith; and spiritual faith is procured by a life according to the truths of the Word, which life is called charity. This, then, is what is signified by the dragon with his angels being cast to the earth, and their place not being found any more in heaven."

JOURNAL OF PROCEEDINGS OF THE TWENTY-SECOND ANNUAL MEETING OF THE MAINE ASSOCIATION OF THE NEW-JERUSALEM CHURCH, HELD AT PORTLAND THE 28th AND 29th OF AUGUST, 1857.

MEETING opened at ten o'clock, Friday morning, by the President, with reading from the Word, and prayer.

Messrs. Whitman, of Bangor, and Burton, of Portland, as Committee on Credentials, reported as delegates, — Rev. W. B. Hayden, Henry H. Hay, Luther F. Pingree, Arthur M. Small, A. M. Burton; Oliver Gerrish, Treasurer; Abner Lowell, Secretary; and J. W. Emery, Member of Executive Committee, from Portland; William D. Sewall, Mitchell L. Trott, John B. Swanton, Levi P. Lemont, of Bath; Henry B. Hoskins, Josiah Sprague, James R. Byram, of Gardiner; Ambrose Warren, Thomas Seavy, John S. Sayward, Isaac S. Whitman, of Bangor.

Rev. Abiel Silver, Contoocook, N.H.; Rev. Jabez Fox, of Washington, D.C., recently on a missionary tour in the eastern part of our State; Messrs. Otis Clapp and John G. Webster, of Boston, with several other gentlemen, were present also, and took part in our deliberations. There were also a large number of ladies present from abroad, who added much to the interest of the occasion.

Voted, That all receivers of the heavenly doctrines present be invited to take seats in the Association.

Reports from the several societies were presented and read.

Reports from the Colportage Committee and Colporter were read, accepted, and laid on the table.

Reports from the Illinois Association were presented through the Secretary, and distributed.

Mr. Hoskins was appointed to examine the Treasurer's accounts; and reported all correct, and properly vouched.

The receipts from all sources were	$393.56
The disbursements for colportage and other uses were	343.06
Leaving a balance on hand of	$50.50

Adjourned till three o'clock.

Afternoon session was opened by the Annual Address of the President; and at the close, no business being prepared, the meeting was adjourned till nine o'clock Saturday morning.

Saturday Morning.

Records read and approved.

Mr. Hoskins, of Gardiner, offered the following preamble and resolutions in memory of our late brother, Zina Hyde, Esq., of Bath; which were unanimously adopted: —

"Whereas, in the good providence of our Lord, the circle of the natural life of our esteemed brother, Zina Hyde, Esq., of Bath, has been closed during the past year; and whereas his eminent services as a medium of great public use to the church, by his untiring zeal and unremitted devotion in disseminating its heavenly doctrines and in promoting its external order, as well as the memorial he has left in the example of a truly religious life, distinguish him as a benefactor, — therefore we desire, at this time and on this occasion, to record our acknowledgment of the respect and reverence which this Association owes to and entertains for his memory.

"And voted, That the Secretary communicate a copy of this expression to the family of our deceased brother."

Mr. Gerrish presented twenty-five copies of the Report of the last General Convention; and twenty copies thereof were presented to the Colporter for distribution.

Voted, That a copy of the President's Address be requested for publication, and that the Committee on the Journal be instructed to print it with the proceedings.

At eleven o'clock, the meeting adjourned to three o'clock, in order to listen to the lecture of Rev. T. B. Hayward, of Brookline, Mass.: subject, the "New Heaven."

Afternoon Session.

Records of meeting read and approved.

Voted, That, when this meeting finally adjourns, it be to meet in Bangor the last Friday in August, 1858.

Several letters from isolated receivers were read by the Secretary.

Voted, That a subscription be opened at this meeting to raise money for the support of a Colporter for the ensuing year.

Voted, That the Church Committee of each of the societies in our connection be requested to appoint a committee of ladies to solicit aid for the Colporter.

Voted, That all moneys thus collected be paid to the Treasurer or Colporter.

Voted, That a copy of the lectures of Dr. Paine and Dr. Cate be requested for publication.

Voted, That the sum of one hundred and fifty dollars be allowed to Mr. Pingree, in full for services as Colporter to this date, together with the sum of six dollars and thirty-five cents for postages and expenses incurred on journey to Bath and Gardiner to make collections on account of the General Convention; and that the Treasurer be authorized to pay the balance due him out of any funds he may have, not otherwise appropriated.

Voted, That a set of the theological works of Swedenborg, as published by the Printing Society, together with a set of "Apocalypse Explained," published by John Allen, be presented to the library at Bowdoin College.

Voted, That the President and Secretary be a committee on publishing the Journal.

Voted, That the Committee on Journal procure twenty-five copies of the "New-Jerusalem Magazine" for preservation, should the proceedings of the Association be published therein.

Voted, That Albert W. Paine, of Bangor, be requested to prepare and deliver a lecture before the next meeting of the Association; and that James E. Mills be invited to act as substitute, should Mr. Paine fail to be ready.

Voted To proceed to the choice of officers for the ensuing year; which resulted as follows: —

Rev. William B. Hayden	*President.*
Oliver Gerrish	*Treasurer.*
Abner Lowell	*Secretary.*

The President announced the Standing Committees the same as last year; adding the names of Dr. E. Wells, of Freeport, and Dr. John Paine, of Belfast, to the Missionary and Colportage Committee.

Voted To rescind standing rule No. 6.

Voted, That, after the close of the services of the sabbath, this meeting stand adjourned.

After reading and approving the records, the meeting was adjourned.

Abner Lowell, *Secretary.*

Friday and Saturday evenings were devoted to essays and short addresses, commemorative of the Centenary of the New Church, by Dr. Paine, of Bath; Dr. Cate, of Augusta; Rev. Abiel Silver; Messrs. Otis Clapp and Pingree; and Rev. Mr. Hayden.

Sunday morning, religious services were performed by Rev. Mr. Silver; in the afternoon, the ordinance of the Lord's Supper was administered by the President of the Association; and, in the evening, a lecture was delivered by Rev. Jabez Fox. A collation was provided by the Portland Society at a public hall on Friday and Saturday, between the morning and afternoon sessions; which occasion was improved as a social meeting.

REPORTS TO THE ASSOCIATION.

Report of the Bath Society.

By reason of the illness of our beloved pastor, I am directed to report to the Association at their annual meeting.

Since the last report, two members have been received into the society; one member has withdrawn to unite with another society; and one, our old and much-beloved brother, Zina Hyde, has departed to the spiritual world; — leaving the number of the members the same as last reported; namely, fifty-two.

Five adults and four children have been baptized.

The congregation on the sabbath continues to manifest an increasing interest in the doctrines, by an attendance as full and constant as at any time since the formation of the society; and, although there has been no increase of its members since last year, there is an encouraging promise of a coming harvest.

The society feel an increased interest in the support of colportage; and trust that, ere long, the way may be made more clear to continue the work; and hope that all those interested in the heavenly doctrines, who do not regularly contribute to the support of preaching in societies, will see it more clearly their duty to contribute more liberally, according to their ability, in aid of the cause.

J. B. Swanton.

Bath, Aug. 28, 1857.

Report of the Gardiner Society.

Our society numbers twenty-nine members; one having deceased, and one transferred to the society in Brookline, Mass., during the past year. There have been two baptisms of adults. The sacrament of the Holy Supper has been administered three times during the year, — once by the Rev. Mr. Fox, and twice by the Rev. Mr. Dike. Our meetings are regularly held in the Temple on sabbath mornings and evenings, the services being conducted by one of the members. The average attendance is about sixty. Our sabbath school is attended by twenty scholars. In November last, our senior male member, Brother Elias Davis, was removed to the spiritual world, and a notice of his death published in the "Messenger."

In consequence of there being but few male members of our society resident here, our pecuniary means are quite limited; and we are not enabled to employ a minister so much as is desirable. With an efficient pastor, there is reason to believe a large society, for our population, might be gathered here. Our meetings are usually attended by more or less transient persons, and the congregation is quite uniform in number. There are, in all, who attend our worship in preference to any other, about seventy persons, beside transient visitors; and, if regular stated preaching by an acceptable minister could be had, that number would materially increase, we have no doubt. If an earnest, devoted man could be induced to enter this field of labor with the same trust that usually actuates professional men of secular avocations in seeking employment, we believe he would reap in due time the reward of his labor in an adequate support, and in the conscious commendation of having done the duty of a good disciple of our Lord.

H. B. Hoskins,
Chairman of Church Committee.

Report of the Bangor Society.

To the Maine Association of the New-Jerusalem Church.

It is with pleasure we greet our brethren on this return of our annual festival of the church.

We have this year to report the addition of five new members to our society; viz., Mr. Thomas Seavy, Miss Charlotte Lander Holden, Mr. Newell Page, and his wife Ann Plymton Page, and Miss Helen Eliza Everton. Our number is now nineteen, — eight males and eleven females.

Public worship has been constant, sabbath mornings, during the year; and an evening service, when we have had a minister. We estimate our entire congregation at about eighty-five, the number of full receivers at about forty, and our average attendance at about fifty-five.

There is, apparently, not much outside interest in the doctrines of the New Church here. Many of that great body of the community, who are floundering in turbid waters of the sea of unbelief, are now being infested with what is miscalled Spiritualism; and when, in the order of Divine Providence, this judgment shall have passed, may we not hope to find many in whitened garments, who may be led into the true fold of the Great Shepherd?

We have been favored with the services of a minister nearly one-third of the year. Rev. W. M. Fernald preached for us three sabbaths in August; and Rev. Jabez Fox, two sabbaths in October, and ten this season. The sacrament of the Holy Supper has been administered three times by Mr. Fox; who also baptized seven persons, — five adults and two children.

Our sabbath school remains much in the same condition as last year: it numbers forty-two pupils, with an average attendance of about twenty-five. There is a want of genuine interest in parents, in teachers, and in children. We are looking with eagerness for the forthcoming books for sabbath schools promised by the General Convention.

With regard to the subject of colportage, while we do most fully appreciate its importance in extending a knowledge of the doctrines and the sphere of the

church, we regret that it has not been in our power this year to afford some pecuniary aid to this object. The general business depression has come home with severity to those of scanty means, and it is of such our circle is composed; and we came to the conclusion, that our first duty was to aid our own flock, who were famishing for want of bread; therefore we appropriated all our means to pay for the service of a minister.

There is a missionary service of great value, "without money and without price." It is for those who profess to be of the New Jerusalem to live in harmony and love among themselves, leading useful and orderly external lives, so that the church shall thereby, through the example of her believers, become a daily living missionary; making herself attractive to the community about us in her doctrines, her worship, her homes, and in her whole social character; justifying our profession, that we have indeed a new dispensation: for "to whom much is given, much shall be required."

Report of the Portland Society.

To the Maine Association. PORTLAND, August, 1857.

Our society now numbers sixty-seven members. There have been four admissions into it since our last annual report to you; namely, Mr. H. K. Greggs, of Saccarappa, and Sarah B. Greggs, his wife; Mr. John Woodbury, of Portland, and Harriet Woodbury, his wife. There have been also thirteen baptisms in the congregation, — five of adult persons, and eight of children.

The sacrament of the Lord's Supper is regularly administered with us quarterly, and has been attended usually during the past year by about as many communicants as the year before; namely, from thirty-two to thirty-six.

We do not know that we can communicate any thing new in regard to the number who habitually attend public worship. It is the general opinion, however, that there is an increase.

Our Sunday school continues very much as stated in previous reports, and is attended by from thirty to forty scholars; the number belonging to the school being between sixty and seventy. Eleven teachers are engaged in the school, — six males and five females.

Report of the Missionary and Colportage Committee.

The Committee to which this duty was given in charge has been able to keep a Colporter in the field for only a small portion of the year. An account of his labors and of the books disposed of by this means will be laid before the Association in the report of the Colporter himself.

He has been employed by us sixty-nine net days, or, in gross, one-fourth of the year; for which he has been paid $94.

The whole amount subscribed this year by individuals for the support of this use is $153. Of this sum, $133 have been raised in the three places which contain societies; and $20 have been contributed by a receiver in Belfast.

We have not been able to accomplish so much in this department as we anticipated at our last annual meeting. It has been a year of financial embarrassment in the community; and not quite half so much has been placed at our disposal for this purpose this year as was contributed last year.

The Colporter has not complained because not employed more continuously; for we made no engagement to employ him: but we know that he has suffered pecuniary inconvenience on that account; and we are of opinion that the *per-diem* allowance now made him for his services is not sufficient for the support of himself and family, when the unsteady and irregular amount of employment we give him is taken into account.

Your Committee also, with some hesitation, have thought it their duty to make a suggestion, to those isolated receivers who feel free to unite and co-

operate with us, of a view of the case which may not have been presented to their minds. The colporter and missionary enterprise has been chiefly maintained hitherto by the four worshipping congregations in the State. All those persons are already about as heavily taxed for church purposes as they can well afford, in order to sustain their own local public worship; and, when they come to put down their names on the colportage paper, their subscriptions are comparatively small, — much smaller than they would be if they had no local expenses to sustain. The missionary and colportage labor is carried on in good part among the isolated receivers. To them it stands in the place of local church uses, — uses which they are not called upon to sustain; their subscription to the uses of the Association being to them in place of a subscription to the expenses of a local society.

In view of these facts, your Committee would respectfully and affectionately suggest to the scattered receivers in the State the questions, whether they ought, in subscribing for the uses of the Association, to measure their subscriptions according to their means by what is put down for similar purposes by those who already support local worship; and whether their own subscriptions ought not to be, among persons of similar means, proportionably larger than theirs.

Your Committee would also suggest the propriety of the Committee's being enlarged by the addition, say, of two members, selected from among the scattered receivers.

They would also take this occasion to suggest to the Association the propriety of adopting some more efficient and systematic plan than now exists for regulating the *financial* affairs of the Association, and replenishing the treasury with funds, either by appointing a special committee for that purpose, or by conferring the necessary powers upon one of the standing committees already existing.

W. B. Hayden.
J. B. Swanton.
N. B. Hoskins.
Oliver Gerrish.
Isaac S. Whitman.

Report on Colportage.

To the Maine Association of the New-Jerusalem Church.

Brethren, — Since the last meeting of the Association, I have devoted sixty-nine days net in Maine to the various uses confided to my care as a Colporter and Agent for selling books, procuring and collecting subscriptions for publications, and the various uses of the General Convention; the whole, in gross, covering about one-quarter of the year, if we include incidental labors connected with New-Church matters generally. I have lectured five times during the year, and given one lyceum lecture, which exhibited various phases of the new dispensation in the natural plane of things. I have sold during the year, in Maine and New Hampshire, 282 volumes of Swedenborg's works principally. 156 volumes of these were sold in New Hampshire, under the supervision of Mr. Silver for the General Convention, for $158.42; and 126 volumes, in Maine, for $97.24. I have collected for publications, and the uses of the General Convention, $176 (all in Maine but $6). I have received of the Treasurer, for services, $94. The profits on sales of books have paid the expenses of selling, within twenty cents. The remaining expenses, not including those of notifying this Association, are $3.85; and, if the Association allow me pay for one-quarter of the year gross to this day, and $3.85 expenses for journey to Gardiner and Bath, collecting for Convention; and $2 for postage, and fifty cents for envelopes, used in notifying this meeting, and general correspondence on New-Church matters, — there will remain a balance, due me for all services, of $61.35.

All which is most respectfully submitted,

L. F. Pingree,
Colporter of Maine Association New-Jerusalem Church.

Communication from Rev. Jabez Fox.

To the Maine Association of the New Church.

During the present summer, I have performed some missionary labor in Maine; which, I am informed, should be reported to the Association. Commencing with the first Sunday in June, I preached and lectured in Bangor for ten weeks, officiating twice in administration of the Holy Supper; an account of which will, no doubt, appear in the report of the Bangor Society. During this time, one lecture was delivered at Dixmont, seventeen miles from Bangor.

At the conclusion of the engagement at Bangor, I visited Eastport, the extreme eastern limit of the United States. The Unitarian place of worship, the largest in the town, was kindly tendered to our friends there for the occasion. On Sunday, 16th August, in the morning and afternoon, New-Church sermons were delivered there, and, in the evening, a lecture on the Resurrection, to full audiences, (Rev. Mr. Edes attending). On Monday, at request of Mrs. Lincoln, of Dennysville, (a sister of the late Dr. Rice), I visited that place, and lectured that evening in the Congregational meeting-house. On Tuesday, three children of Mrs. Lincoln were baptized; and, in the evening, a lecture was delivered to a large audience in a public hall, (the Congregationalists *neglecting* to open their house for us). On Wednesday, returned to Eastport, and lectured, at request of Mr. Edes, in the vestry of the Unitarian meeting-house. On Sunday, Aug. 23, delivered two sermons and a lecture in same place, and officiated in the administration of the Holy Supper to twelve communicants, and baptism to two children of Mr. Stickney. On the following Wednesday evening, again lectured in the Unitarian vestry; and, on Thursday, left for the annual meeting at Portland.

All which is respectfully submitted,

Jabez Fox.

Report from the Augusta Circle.

To the Maine New-Church Association.

During the year past, several receivers of the New Church have removed from our city. Those who remain are, as I trust, making some progress in the regenerate life. There are some among us who give indications of coming into the light of the Heavenly Doctrines; and the interest with those who are reading and inquiring, holds good promise of a continuing progress.

The number of acknowledged receivers is not so large as a year ago. Still I think the prospect is, on the whole, cheering; not of great and startling triumphs, but of a steady and wholesome growth.

Which is respectfully submitted,

S. M. Cate.

Augusta, Sept. 7, 1857.

LIST OF PLACES

IN MAINE

Containing receivers and readers of the New-Church Doctrines; with the name of some person who may be referred to for information in relation to the church.

MAINE.

Augusta, Dr. S. M. Cate.
Athens, John Ware.
Alfred, John K. Stimpson.
Brunswick, Dr. J. W. Cook.
Bethel, A. Grover.
Belfast, Dr. John Payne.
Bangor Society, J. S. Whitman.
Bath Society, Rev. S. F. Dike.
Benton, Jones Dow.
Biddeford, W. W. Salmon.
Bowdoinham, Benjamin Robinson.
Bradford, Perley G. Elden.
Bridgeton Centre, Luther Billings.
Canaan, Mrs. Lothrop Getchell.
Cape Elizabeth, Andrew Sawyer.
Cornish, E. W. Wedgewood.
Congin, Archelaus Lewis.
Canton Mills, L. W. Jones.
Dennysville, Bela Lincoln.
Dexter, H. G. Swanton.
Dixmont, Dr. A. Johnson.
Dresden, Robert Patterson.
Eastport, M. Bradish.
East Vassalborough, Miss Nancy Hoyt.
Eddington, Phebe M. Lilly.
Farmington, Dr. Clark.
Foxcroft, Augustus Hale.
Freeport, Dr. E. Wells.
Gardiner Society, H. B. Hoskins.
Hallowell, D. P. Livermore.
Harrison, Timothy Ricker.
Jay, Miss Elizabeth Hyde.
Jefferson, Hiram Pike.
Kendall's Mills, E. K. Boyle.
Kennebunk, Dr. E. G. Stevens.
Kennebunk Port, Capt. John Little.
Lebanon, Samuel Rowe.
Leeds Centre, F. B. Leonard.
Lewiston, Mrs. Stevens.
Limerick, C. B. Lord.
Limington, Mrs. Josiah Marston.
Lincoln, A. G. Randall.
Livermore Falls, Cyrus Knapp.
Monmouth, John B. Welch.
Minot, Albert Dean.
Mechanic Falls, Otis Waterhouse.
Mount Vernon, B. H. Gilbraith.
North Monmouth, A. S. Kimball.
North Norway, L. W. Pingree.
Otisfield, Nathan Nutting.
Naples, John G. Cannells.
Paris, Mrs. T. J. Carter.
Portland Society, Oliver Gerrish.
Rockland, F. A. D. Singhi.
Schowhegan, David C. Lincoln.
Steven's Plains, Mrs. Levi Morrill.
Saco, Mrs. Eliza Fernald.
Saccarappa, J. P. Rich.
Searsport, Mrs. Pray.
South Berwick, John G. Thompson.
South Windham, Nathan Burnett.
South Windsor, James Wingate.
Thomaston, Mrs. Copeland.
Waterborough, Miss Mary Folsom.
Waterville, Benjamin Platt.
West Waterville, Ammi Morgan.
Wayne, Mrs. B. W. Varnum.
Welchville, Wm. N. Hall.
West Newfield, Daniel Dam.
Williamsburg, H. K. Adams.
Winslow, J. B. Stratton.
Winslow South, Mrs. Evans.
Winthrop, Dr. E. Holmes.
Wiscasset, Miss E. Parker.
Yarmouth, Asa Bisbee.

NEW HAMPSHIRE.

Amherst, Thomas Wilkins.
Contoocookville, Rev. Abiel Silver.
Exeter, J. M. Hibbard.
Farmington, Dr. Rufus K. Pearl.
Franklin, Eben Clark.
Hollis, Taylor G. Worcester.
Lempster, T. W. Abel, M.D.
Milan, Cyrus Crafts.
Manchester, Samuel Lord.
Nashua, Noah E. Hale.
Portsmouth, B. F. Chandler.
Sanbornton, Nathaniel Piper.
Wakefield (East), Nathaniel Meserve.

BRITISH PROVINCES. — NEW BRUNSWICK.

St. John, Andre Cushing.
St. Stephen, George S. Hill.
Woodstock, Joseph Harvey.

CONSTITUTION.

Article I.

Sect. 1. — This Association shall be known and designated as the Maine Association of the New-Jerusalem Church; and the several societies and the isolated receivers in this State, and in the adjoining parts of New Hampshire and the British Provinces, shall be admitted as members, on the basis of representation in Art. II., Sect. 1. 2, 3, 4,

Article II.

Sect. 1. — The permanent officers of the Association shall be a President, Recording and Corresponding Secretary, Treasurer, and an Executive Committee, to be chosen annually, who shall be members by virtue of their office.

Sect. 2. — Every regularly formed society of receivers of the heavenly doctrines, numbering fifty members or under, shall be entitled to four delegates, and to one delegate for every twenty five additional members.

Sect. 3. — Small circles of receivers, in places where no society has been formed, may be represented in this Association by one delegate, who shall, upon a special vote of the Association, be admitted to a full seat in this body, with power to vote on all questions.

Sect. 4. — In order to give the isolated receivers in this State an opportunity of coming into orderly connection with the church at large, the Association may, in particular cases, by special vote, admit any isolated receiver it may deem proper to all the rights of membership.

Sect. 5. — It shall, however, in all cases be understood, that, in order to become members of this body, all persons shall acknowledge the three essentials of the church, as laid down in No. 259 of Emanuel Swedenborg's "Treatise on the Divine Providence," and shall have been baptized.

Sect. 6. — One-fifth of the members present may call for a record of the ayes and noes (yeas and nays) on the vote upon any important question; and, on such occasions, the delegate or delegates who may be present from any society shall be entitled to cast the whole vote of that society, as if the entire delegation were present.

Article III.

Sect. 1. — The Executive Committee shall consist of one member from each Society. And, in addition to the above members, there shall be appointed on the Executive Committee one or two delegates each year, as the Association shall from time to time determine, from among the isolated receivers, — that their views and interests may be represented in the permanent organization of the Association. These last shall be nominated by the President of the Association, and confirmed by a vote of the delegates present.

Sect. 2. — The President and other officers of the Association shall be President and officers of the Executive Committee.

Article IV.

Sect. 1. — The meetings of the Association shall be held annually. Its daily sessions shall be opened with some appropriate form of religious service; and its rules for the transaction of business shall be those which usually govern the proceedings of similar bodies. The sacrament of the Lord's Supper shall be administered at every meeting of the Association.

Sect. 2. — The societies and receivers in connection with this Association will be represented in the General Convention as an Association; and it shall be the duty of the Executive Committee, after consultation with the several societies, to appoint the delegates.

Sect. 3. — In relation to all matters not recited in the above provisions, the Association adopts, for its guidance, the Rules of Order and Standing Recommendations of the *General Convention of the New Church in the United States*, so far as they are applicable.

STANDING RULES.

President.

1. It shall be the duty of the President of the Association to preside at all meetings; to administer the Holy Supper, when requested; and to report annually, to the General Convention, the state of the several societies composing it, together with such information with regard to isolated receivers within the limits of the Association, as he may be possessed of.

Secretary.

2. That it shall be the duty of the Secretary to keep a fair and faithful record of the proceedings of the Association; provide that the records be present at every meeting; preserve them during his continuance in office, and transmit them to his successor. (1836, page 101, amended 1855, 4 and 17.)

3. That the Secretary be directed to send ten copies of the Journal, annually, to the General Convention, and to each of the Associations in the United States. (1854, page 7.)

4. That the Secretary cause public notice of the next meeting to be given, annually. (1855, 4 and 17.)

Committees.

5. That a Standing Committee, called the Book and Tract Committee, be annually chosen, whose duty it shall be to distribute any New-Church books to the public libraries in this State disposed to receive them, which may be presented to the Association for that purpose. Also to act as a Committee to write or select tracts on the doctrines of the New Church, and cause them to be published in the name of this Association, provided they can do it without incurring any pecuniary liabilities not provided for by a vote of the Association. (1843, page 8.)

OFFICERS AND STANDING COMMITTEES FOR 1857-8.

PRESIDENT	REV. W. B. HAYDEN	*Portland.*
SECRETARY	ABNER LOWELL	*Portland.*
TREASURER	OLIVER GERRISH	*Portland.*

Executive Committee.

J. W. Emery, Portland; W. B. Sewall, Bath; H. B. Hoskins, Gardiner; I. S. Whitman, Bangor; J. B. Stratton, Winslow; Dr. S. M. Cate, Augusta.

Missionary and Colportage Committee.

Rev. W. B. Hayden, Portland; Oliver Gerrish, Portland; J. S. Sayward, Bangor; H. B. Hoskins, Gardiner; J. B. Swanton, Bath; I. S. Whitman, Bangor; Dr. John Payne, Belfast; Dr. E. Wells, Freeport.

Book and Tract Committee.

The duties of this Committee were by vote assigned this year to the Missionary and Colportage Committee.

Committee on Journal.

Rev. W. B. Hayden, Portland; Abner Lowell, Portland.

ANNUAL ADDRESS TO THE MAINE ASSOCIATION, PORTLAND, AUG. 28, 1857.

BY REV. WM. B. HAYDEN, PRESIDENT.

BRETHREN OF THE MAINE ASSOCIATION, — Custom, and the rules of your body, make it the duty of the President to present, at the Annual Meeting, an Address on subjects having some appropriate reference to the occasion. The topics that naturally engage our attention at such a time are those which relate to the state and growth of the church, and the means by which that growth may be encouraged or facilitated. The present year is one of peculiar interest in the New Church: it is the centennial year of the New Jerusalem. One hundred years have now passed since the Last Judgment was executed in the world of spirits, and those causes put in operation, in the spiritual world and in the natural world, by which the new dispensation was begun.

It has been a century of most remarkable events. Unparalleled in the world's history has been the period that has since elapsed. The changes that have been wrought in all the elements of civilization are wholly beyond any thing that ever took place before; and the advancement made by mankind in knowledge, in science and art, in government and jurisprudence, in liberality of sentiment, in freedom of thought and speech, has been extensively the theme of poet, essayist, and historian.

Spiritual light has been all the while shining brighter and brighter, and the power of moral obligation and rights in society been growing stronger and stronger. The Christian life, the central principle of the church, has been gradually rising towards the supremacy; and the ground of a common and universal religious sentiment begins to lift itself into sight.

At the term of such a period, it may naturally be expected that we will pause a moment for reflection. With our minds a little opened to the great blessings the Lord has already given, we may with propriety indulge a while both in retrospect

and in prospect. From the stand-point afforded by such an occasion, we may survey usefully the history of our own past, and, from the lessons it teaches, see in clearer light the nature and extent of our present duties; gathering at the same time, perhaps, some fresh incentives to quicken us in our walk, and to renew our energies for the work before us.

The theme of our discourse, therefore, will be, The Church within our own borders; its rise and progress; and the means by which it may be still further extended.

The New-Church doctrines made their appearance in Maine in the year 1805. They were introduced by Rev. Dr. William Jenks, who was that year settled as pastor over one of the Congregational churches in Bath. He possessed the theological writings of Swedenborg, and was a partial receiver of the doctrines. It is stated, indeed, that a member of the church carried several volumes of the books to Bath some time before the removal of Dr. Jenks thither; but we cannot learn that it led to any noticeable results. The public administrations of the doctor were qualified a good deal by the new doctrines. He preached many of them in a modified form to his people, as he thought them prepared to receive, and that it would be useful to do; "insisting on the sole and supreme divinity of the *Lord*, the spirituality of the Word, and that regeneration is a progressive work." We have heard also that the New-Church views concerning the Divine Providence were particularly acceptable to him; and that the Articles of Faith of the Bath Congregational Church, drawn by him, a Newchurchman would have little difficulty in subscribing.

Thus matters remained for seven years. The first full and acknowledged receiver known in Maine was Mr. John Savels, a paper manufacturer, who removed to Gardiner from Dorchester, Mass., about 1812. He had become acquainted with the writings some ten or twelve years before, through the instrumentality of Rev. Mr. Hill, well known to receivers as the person who introduced the writings into New England. Mr. Savels, like Mr. Hill, was a member of the Episcopal church, but openly advocated the truth of the heavenly doctrines whenever occasion offered. Being a leading and active member of

the Episcopal body, it not unfrequently devolved upon him, in the absence of a clergyman, to read the service in public worship, accompanied with a discourse. It was his uniform custom, on such occasions, to read a sermon composed by some receiver of the New-Church doctrines, usually one of the Rev. Mr. Clowes's. For eight or ten years, Mr. Savels was the only receiver in Gardiner; and, for five or six, the only one we have an account of in what is now the State.

In the same year that Mr. Savels settled in Gardiner, two or three individuals in Bath borrowed the books from Dr. Jenks, and began to read. Little visible progress was made, however, for six years longer; and it was not until 1818, that, the readers becoming gradually more interested, an association was formed of six gentlemen, all members of churches in the town, for the purpose of reading the writings together. "They regularly met once a week in a private room, and read first the 'Treatise on Heaven and Hell:' Soon after this association was formed, and its object became known, much exertion was made by the leading members of the Calvinistic church to break it up, and to induce the members to desist from reading the writings; and such was their influence, that, for a time, the meetings were suspended."

None of the persons engaged in that first enterprise could then be called receivers of the doctrines: they were simply inquirers after the truth, and had become interested in what they had learned from Swedenborg. Their association was formed "for mutual religious improvement;" and the rules which they adopted, "to guide them in their occasional meetings for improvement in spiritual and heavenly life," will be interesting now, as disclosing something of the spirit which animated the very initiation of the New-Church movement in Maine.

"*First.* Unite in prayer to God our Redeemer, for his Spirit to open our understandings, that we may receive the principles of divine order, or true heavenly wisdom, as unfolded in his Word, his works, and his providence; for grace to keep us in strict adherence to the law and testimony; for freedom from prejudice, and a disposition to criticize doctrine on principles

of human reason; and for ability to wait patiently on him in ways of well-doing for the teaching of his Spirit.

"*Second.* We will mention in rotation any new thoughts on divine subjects that may have occurred to us during the interim; and will read a selection from the writings of Emanuel Swedenborg, at all times taking the Word of God as our guide to truth.

"*Third.* Close our meeting with prayer that God will keep us humble, fill our hearts with heavenly love, free and keep us from error, enable us to walk circumspectly, and to cultivate peace. We will also make it a special subject of prayer, that men may universally be brought to repentance of sin as such, and to receive the truth as it is in Jesus, in the love of it, and bring forth fruit to the glory of God."

Of that little circle, all but one became full receivers of the doctrines; and, of those who received, all but one have since passed into the spiritual world.

In 1820, that association sent a delegate to the General Convention, which met that year in Philadelphia, — the first delegate from Maine to the Convention, and, we believe, the first one sent from New England.

The next year (1821), Mr. Savels, of Gardiner, was cheered by the manifestation of interest in the doctrines in some of his friends, who, not long after, became affectionate receivers with him; and at the time of his death, which occurred three years later (in 1824), he left four persons in Gardiner to take up and carry on the cause he had himself so heartily espoused.

The same year that Mr. Savels passed into the other life, the little circle at Bath, whose meetings had then been suspended for some time, came together, and *resolved*, "That, if the Lord permit, we will hereafter meet weekly on sabbath evenings."

From this point, the cause kept slowly but steadily on. Some time during the same year, a copy of the work on "Heaven and Hell" fell into the hands of Dr. Timothy Little, of Portland, being loaned him by a Universalist clergyman, who had purchased it at auction, and brought it to the city. Dr. Little became at once deeply interested in the writings, and was so successful in leading a few of his immediate friends to their

perusal, that, in about a year (in the latter part of 1825, or beginning of 1826), he, in company with three others, began holding regular meetings for reading and conversation in his own house.

In 1828, the cause in the State received something of an impulse by the accession of a number of young persons in Gardiner, who became very ardent receivers, and active in the dissemination of the doctrines. In the course of the year, the number there had increased to twelve.

The year 1829 is a memorable one in the history of the New Church in Maine, as indeed in the whole of New England. A decided movement was developed in each of the three places in the State which then contained circles of receivers. The little band in Portland had gradually so increased in number, that their meetings had become too large for a private parlor; and it was determined, for the accommodation of all who desired to attend, that a hall or public room should be obtained. Consequently, in June of that year, they commenced the first public meetings for New-Church worship held anywhere in the State.

Up to that time, the receivers in Bath had retained their outward connection with the Old Church, attending worship there with their families. The same summer the movement occurred in Portland, four families in Bath, "by a free and voluntary consent," says the record, "ceased to assemble with the worshipping congregations of the Old Church, and commenced assembling on sabbath mornings, at the house of one of their number, for the purpose of worship." — "In this event," adds the record, "we all feel conscious of the great mercy of the Lord toward us, whom he has been for a series of years preparing for this event, but with greater rapidity since the Convention held in Boston last year. That event evidently formed an epoch in the state of New-England receivers, and has been followed by their very manifest advancement."

Nearly simultaneous with these movements in Portland and Bath, the circle at Gardiner was led to think of something like separate organization, and began to hold sabbath-evening meet-

ings for reading, and conversation on the doctrines. Two of their number also had attended the meeting in Boston that year.

Some two or three months later (early in September), Rev. Thomas Worcester, of Boston, with a delegation from the Boston Society, visited Bath by invitation, and assisted there in instituting a society. Ten persons united to form it, — five males and five females. That was the first society of the New Jerusalem instituted in Maine; and, on that occasion, Mr. Worcester preached the first sermon ever preached by a New-Church minister in the State.

From Bath, Mr. Worcester proceeded to Gardiner, conferred with the receivers there, baptized the grandchild of Mr. Savels, and read a discourse to those who assembled, in a private parlor. "At this time, the odium which attached to receivers of the doctrines in the public estimation" in Gardiner, writes one who was present on that occasion, "was too strongly felt for them to hazard any public exhibition of their faith."

It was in the same year also that the doctrines first made their appearance in Bangor. They were introduced by Theophilus P. Chandler, Esq., now of Brookline, Mass., who settled there that year in the practice of the law.

In August of the succeeding year (1830), twelve persons in Portland received the ordinance of Baptism, and were constituted a society of the church. The first meetings of the society were held in the vestry of the Methodist Church, in Cumberland Street, and were conducted with prayer, reading the Word, and selections from Swedenborg.

In 1831, the receivers in Gardiner formally separated themselves from the Episcopal church, to which most of them belonged; and the same year they were visited by Mr. Samuel Worcester, who then preached the first public discourse on the doctrines that had been heard in that place.

In 1835, the number of receivers in Bangor had increased to five or six.

During the period we have thus rapidly passed before us, there had appeared isolated receivers in different parts of the State; but we have not time, nor do we possess the information, to notice in this place those particulars of our early growth.

The next item of interest that will engage our attention is the formation of the Maine Association: this took place in 1836. On the 1st of August of that year, the Bath Society, "after mature deliberation on the subject," concluded to invite the societies of Portland and Gardiner, and some other individual receivers in the State, to meet at Bath, and form an association. The letter begins, —

"'Where two or three are met together in my name, there am I in the midst of them,' is a declaration of the Lord, by which we are encouraged to seek for and cultivate social union in a reciprocation of those spiritual truths and goods which have been graciously bestowed on us individually.

"More union among the receivers of the heavenly doctrines seems to be highly important, as a means of preparing the church for a more full descent of divine and heavenly blessings."

The time fixed for the meeting was Saturday, the 27th of August; and the delegates came together accordingly on that day, twenty-one years ago yesterday.

From a statement read to that meeting by Mr. Henry A. Worcester, we learn that it was estimated that there were then, in all, somewhere between *one and two hundred* receivers scattered over the State.

The *object* proposed in forming an association of the receivers in the State was declared to be, —

"To afford opportunity for those scattered members of the church to come together and unite as one whole, to make incipient efforts to come into a more settled state of order. First, that they may have opportunity to unite in the public worship of our Lord and Saviour Jesus Christ, according to our common faith in the doctrines which he has revealed for his New Church. Secondly, that we may learn more of the condition and progress of the church in this State, and take into consideration by what means we can, as one body, best operate to extend the interest of the church, and facilitate its orderly descent into the natural world. Thirdly, that we may be strengthened and refreshed by a *social* intercourse, which the sphere of the church is felt to pervade. And, lastly, as

the external symbols of our fellowship and of our common relation to the Lord, as the Source of all the love and the wisdom which forms the church in each individual member, and of all individual members as one body, that we may unite in partaking of the holy sacrament of the Lord's Supper, and receive together the bread and the wine, as natural emblems of that living bread and wine which giveth spiritual life to all who partake."

Ten years after the organization of the Maine Association, an association was formed in Bangor for the purpose of meeting together, and reading the writings of Swedenborg, which, in no long time after its formation, numbered fifty members; and, in 1850, a regular society of the church was there instituted, which united with the Maine Association.

In this rapid survey of the history of the church in our State, there is one idea which presses itself forcibly upon the mind; and that is the very gradual nature of the development, so like the successive manifestations of growth in the vegetable kingdom.

First, we have, in all the State, only two or three volumes of the works, in which nobody seemed to take an especial interest, — a few seeds, falling, apparently, on stony ground. Then one man, a half-receiver; and thus it stands for several years. Next another man, a full receiver; and there a rest for several years longer. Then a growth by twos and threes, until there is strength enough, twenty-one years ago, to form an association, with probably one hundred and fifty receivers, or interested persons, in the State. To-day we come together, having four regularly instituted societies, some eight or ten places in which there are circles of receivers, eighty-nine cities or towns in which there are known to be receivers, and, as nearly as can be ascertained, about twelve hundred persons in all, in the different degrees of reception.

This point has been alluded to for the use it may be to us, as a body, to consider it. We behold ground for encouragement in it, and may gather fresh incentives to action. There is a feeling abroad among us, that the growth of the New Church is slow, — very slow, it is sometimes thought; and

this feeling, when indulged, is apt to render us sluggish and torpid, not only as to our own spiritual life, but also in all efforts to advance the church, or extend a knowledge of it to others; forgetting, perhaps, that our own lethargy is the chief impediment to growth, and the want of interest manifested outside is caused by a want of real interest existing inside. The church is a vine; and unless there be a living activity within it, and a free circulation of sap, there is no propagation of life, and no extension of branches.

In a certain aspect, the increase of the church may be slow: but so also is that of all solid or permanent growths; and of this quality certainly is to be the growth of the New Church. Its spread comes through the light of rational conviction, instead of the excitement of natural emotion; and such convictions require time to mature. Viewed, however, from another point, — from the work she has to do, and the unlimited future before her in which to do it, — the progress of her growth may indeed be said to be very rapid. It is gradual; but it is constant. Like the stars in their courses, although it hasteth not, yet it never rests. It springeth up, and groweth, we know not how; for the earth bringeth forth fruit of herself.

The New Church is a vine of the Lord's own planting; and he will look down upon it, and visit it. His rain and his sunshine will descend upon it; and he will water it from the river of God. Its spread in the world is a cause that is dear to him, and to the angels who co-operate with him. It is his desire that men should receive its doctrines, and apply them to life; and it is the endeavor of the angelic societies, which work for him, to bring the doctrines to men, and to lead men to the doctrines.

The church is a vine; and, while its increase cometh alone from above, there is a cultivation which is to be supplied by the hand of man. The causes of its growth all reside in the spiritual sphere; but the conditions in which it can be developed are to be arranged and prepared in the natural and human world. Thus, while the Lord works, man must work too. It hath pleased the Lord, in his infinite mercy, so to construct and arrange the affairs of the universe, as to perform the inces-

sant ministrations of his love and providence through the agency or mediumship of angels and men. Not that he ever needs any aid from them to accomplish his designs, or carry on his operations; but because he wishes to render angels and men useful and happy, and therefore draws them into co-operation with himself, that he may shed into their minds the warmth of his love, and the light of his wisdom, while actively engaged in his service.

Work, therefore, performed in the cause of the church, is heavenly work. It gives rise to states in the mind which are receptive of heavenly joy and blessing; and if, while engaged in it, we are studious to avoid every evil of the thought and will, pursuing all the time a spiritual object, it will have a purifying and elevating effect, and be a means, in the hand of the Lord, of promoting our regeneration. It will help us to overcome some of our loves of self and the world, and to acquire, in their stead, something more of love to the Lord, and love to the neighbor.

As love to the Lord and love to the neighbor descend from the rational plane of the mind, and begin to occupy a place in the actual life, manifesting themselves in the conduct, the New Jerusalem descends; and when we look to the Lord in his Divine Humanity, acknowledging him to be the only Source from whence those two good loves proceed and flow, the tabernacle of God begins to be established among men, — the Lord's will begins to be done on earth as it is done in heaven.

From this ground, then, and with as much of this spirit as we can command, let us go forward to the work now before us. Let us omit none of those things that will foster the growth of the church in our own minds; and let us be in an effort to communicate a knowledge of the church to others. Let that effort originate in love, and be guided by wisdom. Let us seek for the uses we ought to perform, and then set ourselves in the effort to perform them.

If, to the natural eye, the task seem formidable, let us not be dismayed. The endeavor to do is all that belongs to us: the results to be accomplished belong wholly to the Lord. All helpful influx from the spiritual world is into the activity of

living effort: the results that will flow are hidden from us; but none can tell how great an effect may follow a small beginning. If we enter into a willing endeavor, and put ourselves trustingly into the stream of Divine Providence, we shall receive aid from its confluent waters; obstacles will be removed, and means sometimes provided, in ways which our wisdom could never have foreseen nor devised.

Let us not be too anxious that our efforts in the cause of the church should be crowned with immediate results or visible success; but, casting forth the seed in spiritual trust and hope, go on with our work of sowing it. The vineyard is the Lord's; and, in his own good time, he will ripen and mature the fruit. Jehovah will give GOOD, and our land shall yield her increase. Let us learn to labor and to wait; deriving our satisfaction and our joy from the state of labor itself, and making the meat and the drink of our minds to consist in the endeavor to do the divine will.

It may naturally be expected, that, at this point, I should recommend to the notice of the Association any uses or measures which have occurred to my own mind as important or desirable. It is the centennial year of the church; and a rapid glance at our history, enabling us to contrast our present condition with the past, giving us ample ground for encouragement, it seems not inappropriate that some steps should be taken that will testify our sense of the significance of the era, and serve to mark, in the future, this year as the beginning of a new and advanced state in the church.

The subject of missionary and colportage labor in the State — which seems to be the chief work of dissemination now in our power — has already been laid before you, in the Report of the Committee having charge of that function.

And there are but two uses, other than those in which we are already engaged, that I shall take occasion to suggest.

First, the supply of the public libraries of the State with the writings of the church. This work has already been done, to some extent, by the operations of the General Convention and of private individuals. A good deal, however, remains to be

done; and it appears to be a duty specially appropriate to our body. There are from twenty-five to thirty such libraries; and probably one-third of them are supplied, or partially supplied, with the books. They should all receive attention by some systematic action of ours; which action ought not to terminate until every library in the State, that will receive them, has been furnished with a full supply of the theological and scientific works of Swedenborg, and with the collateral works and periodicals of the church.

Secondly, I would recommend that we adopt the plan of making a lecture, from some layman connected with our Association, a part of the exercises at the Annual Meeting; and that some person be appointed, before we separate, to deliver such a lecture next year; and that a substitute also be designated, to fill his place in case he should be prevented from meeting the appointment.

With these brief suggestions, I commit these matters into your hands; trusting that your deliberations will be animated by a sincere desire to promote the best interests of the church, and be carried to their ultimations in a strict regard to righteousness and truth.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

PARIS, July 31, 1857.

MY DEAR SIR, — Being here on the way to the Centenary at Manchester, I must confine myself to a few words. Before my departure, I received a letter from Dr. Kahl, dated July 16, in which he says, "About a week ago I returned from Stockholm, and brought with me, not only the Dictionary of the Bible, — Old and New Testament, — made by Swedenborg, but also seven other minor volumes of his manuscripts, which, with God's help, I shall bring to London, where I hope to be at the end of this or at the beginning of the next month. May I hope to find you there also, my dearest friend, in the best health? At Stockholm, all have showed themselves very friendly to me. The general disposition has been changed here, during the last year, in favor of the religious views of Swedenborg." Although Dr. Kahl (as it would seem) will not bring to London all the manuscripts not yet printed, my journey to Stockholm will not be necessary at present: but, to lose no time, I ordered about eight quintals of new letters to be at hand as soon as the manuscripts reach me; and I engaged also an amanuensis to copy them.

At this place, three Russian nobles and Mr. Poirson were at the terminus of the railroad, ready to receive me, on the evening of July 25, at ten o'clock twenty-five minutes; but I met with some delay at Strasbourg, in consequence of my passport not being signed

by the present French ambassador, but only by the ambassador of 1851, from which time it was, however, often renovated by the German authorities. It was necessary that it should then be signed by the officer at Strasbourg; and I could not keep on with the first train, which left immediately, but was obliged to wait for the next, which left fifteen minutes afterwards, and did not reach Paris at ten o'clock twenty-five minutes of the evening, but at four o'clock the next morning.

Here I found the Russian lady, who had reached Paris some days before with a baron, who had become acquainted with the doctrines through the agency of her brother, and who will now read our books, of which I presented him with a copy of my refutation of the Old-Church doctrines, entitled "Our Creeds the principal Cause of our Evils," &c. I also received a letter from Dr. Poirson, inviting me to come to their re-union at one o'clock, at the house of Mr. Minot (a painter), Rue du Four St. Germain, No. 40, which chamber is now the central point for the receivers here. About fourteen persons assembled there, and among them the said Mr. Poirson, and Mr. Alexandre Mouraviett, who, the previous evening, had looked for me in vain, and told me now, in German, that his late uncle, Prince Mouraviett, governor of a province in Russia, had been fully in the doctrines, and that many scattered members of his family are interested, but that our books are forbidden in Russia. I found him a very intelligent and zealous receiver, and heard that he was commander of a Russian regiment, and now employed as a diplomatique here. Besides these, there were Mr. Richardson, a professor of mathematics; Mr. Moutier, a young physician, very distinguished; Mr. Herbert, pharmacien en chef à Bicêtre, &c. As neither Mr. Minot nor Mr. Harlé was in town, Mr. Poirson read the prayers and chapters of the day; and afterwards, as well as before, we conversed, when I made some remarks upon the manuscripts now found at Stockholm, and ready for publication, and on the present state of the New Church in Germany and Switzerland.

On Monday I was invited to Mr. Richardson's, where, with him and his wife, I had a pleasant conversation; and afterwards Mr. Richardson, in accordance with my desire, accompanied me to Mr. Dormont, an old receiver, now employed by Mr. Richardson in his iron foundry, as book-keeper. On Tuesday I travelled alone to Versailles to visit the Baroness de Thiebault, and Count de la Taille, who introduced me to his amiable family, all the members of which, including the count's mother-in-law, belong to the New Church; and I was quite at home in this family, where I found the love of truth, peace, and harmony. The countess, after I had told her of the Centenary to be celebrated at Manchester, expressed a desire to go there with her daughter: wherefore she is expected here to-day, to be present at the re-union at Mr. Minot's room.

After breakfast, the count and his son Gaston showed me the castle; and we went afterwards, in his carriage, to Trianon and back, when I dined with Baroness de Thiebault and her husband; and as I could not, in consequence of a mistake, return in good time to Paris, I accepted the count's offer, given me before, to pass the night at his house. Very early the next morning, the count showed me an interesting manuscript of one of his ancestors, written and printed in the sixteenth century; and afterwards he accompanied me to the railroad station, where he confided to me his generous plans for head-quarters for the New Church at Paris. Afterwards we had a pleasant evening with Mr. Poirson, at which he spoke of the application of New-Church principles to medical science. On another evening, we had a visit from old Capt. Bayard, whose acquaintance I had already made in 1851, at London, when we had the general meeting of the New Church. On the 31st, we were joined by Lady Philipina de Struve and her niece Sophia de Manuel, who came from Berne to travel with us to Manchester. They told us that their number there is increasing.

On the 2d of August, we were present again at the re-union at Mr. Minot's house, where Mr. Le Boys des Guays, Mr. Aug. Harlé, and Gen. Ribinsky, were present. The latter gentleman once commanded the Polish army, and has now translated the "True

Christian Religion" into the Polish language; but he says that there is, thus far, but little reception in his country. The little room was full; and, if all the members had been present, it would not have contained them. As they considered the day as that of the celebration of the Centenary in France, Mr. Harlé read suitable prayers, and many chapters of the holy Word, with their spiritual signification as given by Swedenborg. We agreed to travel with Mr. Le Boys des Guays and Mr. Harlé; and as Count de la Taille des Essarts (Versailles, Rue St. Médéric, 4) has requested us also, with his lady and daughter, wherefore he has invited us to Versailles on Wednesday.

Aug. 3.

To-day we had another visit from Baron Alexandre Mouraviett, who gave me more particulars of his family, and agreed to travel with us and Mr. Le Boys des Guays and Mr. Harlé to London and Manchester; at which we were much pleased, as he has appeared to us an excellent man. Lady Philipina de Struve informed us of a clergyman, of the 4th Swiss regiment at Naples, whom her nephew there, a zealous receiver (Mr. Ch. de Manuel), found to be a friend of the New-Church doctrines, and whose mother, as he said, was a receiver. She and her sister gave me ten francs, as a small contribution to the temple at Baltimore; which I beg you to send to Rev. Mr. Brickman, on my account. Have the kindness, too, to send the enclosed letters, &c., &c.

I am, with the greatest esteem,
Yours truly,
EMANUEL TAFEL.

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1855.

WE have now spent a week in this city, and three days on an excursion to the Dead Sea, and are preparing to leave to-morrow for Nazareth and Damascus. Our first day was spent in getting a good general idea of the topography of the city and its neighborhood. Its situation has often been described, surrounded on three sides by steep valleys, and on the north by a plain. The present walls are of Mohammedan origin, and enclose far less surface than those of the ancient city; Dr. Robinson says about half. They are from thirty to seventy feet high, surmounted by a breastwork with loopholes, and run in an irregular zigzag around the brow of the descent into the Valleys of Hinnom and Jehoshaphat. Four gates are now in use, — that of Jaffa on the west, by which we entered; of Zion or David on the south, on the top of Mount Zion; of St. Stephen on the east, looking towards the Valley of Jehoshaphat and the Mount of Olives; and that of Damascus on the north.

The principal streets are tolerably straight, and about ten or twelve feet wide, wretchedly paved with large, irregular stones, and sometimes so steep as to form a sort of staircase. There are but some half a dozen streets running through the city; and these are nearly at right angles to each other. Those parts of the city which lie between these streets are made accessible by little branching lanes and courtyards, leading in no case through to another street. There are no wheeled vehicles in all Syria, not even a single wheelbarrow; so that it is not necessary to have any roads or streets that would be called such in Europe or America. The pavements are polished by the feet of the inhabitants till they fairly shine, where not too dirty; and are therefore extremely slippery for horses, or men with thick boots.

The city is built of limestone, generally cut in blocks about a foot square, and with that want of regularity universal in the East. The houses are rarely over two stories high. Their roofs are of stone, arched in little domes over each room separately. The second story is generally a hollow square, all the rooms opening upon an open area in the centre, whose floor is supported by arches from below. The doors of entrance are scarcely over four feet high (a saving of timber is thereby effected); and the stone stairways are very narrow, slippery, steep, and crooked. A recess in the front sometimes leads to the front-door, all about which is deposited the filth of the house, and the street-vagrants, who are not wanting at this season; so that a man is considered a good navigator who can reach the door in the dark,

without stumbling over a pile of refuse. Many of the principal streets and bazaars are arched over, either for long distances or at short intervals; and other houses, or parts of them, are supported by these arches, directly over the street, which is rather shady.

In front of our window (the only one in the house looking towards the outside) is a broad field of green, containing some four acres, where horses, goats, and donkeys are often seen at pasture, and where a pilgrim's tent is now pitched. Directly under the middle of this green field runs the principal thoroughfare of the city, leading east from the Jaffa Gate, always filled with people, and lined with shops, being arched over the top. When these arches are not continuous, they often appear to act the part of buttresses to the walls on each side, being thrown across the streets at a point where the walls threaten to fall, thereby shutting them apart and holding them up. They are always picturesque; for they are generally covered with tufts of green weeds or climbing plants that hang down over the gray stone; and a donkey is sometimes seen grazing directly over your head as you are walking along the street.

The only attempts at ornamental architecture in the whole city are the Church of the Holy Sepulchre and the Mosque of Omar. The former is in the midst of the city, surrounded by mean and sordid tenements, and only visible on the side of the entrance, where a Gothic arch shows the doorway, with some finely wrought ornaments, void of much beauty, though intricate and elaborate. The mosque stands in the centre of an area or yard of thirty-five acres in extent, green with a smooth turf, and ornamented with trees and shrubs. Its foundation is an elevated platform of natural rock, cut by art to a level surface. This is supposed, and with good authority, to be the site of Solomon's Temple, — the pride of the ancient city, and the tabernacle of the ark of God, containing the tablets of the law brought by Moses from Mount Sinai. As every one knows, not a vestige of the Jewish temple remains; and no Jew or Christian is allowed to visit the spot where it stood.

We got an excellent view of the whole premises from the top of the barracks on the north side of the great area; to which we went on the first day spent in the city, and were received with much courtesy by the officer in command, — a portly Turk in red tarboosh, and white, baggy breeches. The principal building in the centre of the area is octagonal, and surmounted by a beautiful dome. The exterior is nearly covered with painted tiles of glazed ware, among which blue predominates, and gives the building a bright, cheerful appearance, according well with its light, Saracenic architecture. This building is said to have been erected by Omar, the Mohammedan conqueror of Jerusalem, in the middle of the seventh century. It was converted into a Christian temple during the period that the crusaders held the city, four hundred years later; and finally reverted to its original use when the Christians were driven out of the place. It is now considered by the Muslims as the holiest place, next to Mecca, that is connected with their religion; and the place is laden with legends concerning the life of their prophet, who is said to have called the rock Es-Shukhrah, on which this mosque was afterwards built, "one of the rocks of paradise." He probably consecrated this holy place of the Jews with the same motives that led him to incorporate into the Koran so many of the tenets of Jewish and Christian faith, in hopes of converting both these peoples, and merging their creed in his own.

On the south side of the area, and near the enclosing walls, is another large mosque, called El-Aksa, of an oblong, rectangular form, said to have been built by the Roman Emperor Justinian, about the middle of the sixth century, as a Christian church. It fell into the power of the Muslims about a century later, and was consecrated by them, with some alterations.

During our stay in the city, the Duke of Brabant arrived, with his lady and suite, bringing a firman from the Sultan of Constantinople, authorizing them to visit these mosques. All the Franks in the city held themselves ready to join his suite, and enter the premises at the same time; but, as there are no newspapers in Jerusalem,

it was not an easy matter to find out when the duke intended to make his visit. Many young men, both English and American, succeeded in smuggling themselves in with his suite, and saw the whole; but we could not find out till it was too late, and lost the chance. Those who did get in were obliged to follow the crowd, and had rather limited opportunities for observing. They say, that under the centre of the great octagonal building is a large natural rock, which, they were told, is suspended over a cavern by supernatural means. They descended into this cavern; but the rock over their heads appeared to rest upon the sides all around. They describe the interior as beautifully ornamented in the Saracenic style, having a fine effect. No insult was offered to any portion of this large party; and it is generally hoped that the bigotry and intolerance of the Muslims are gradually giving way before the acknowledged superiority of the Europeans in all the arts and comforts of life.

We have met with no insult or disagreeable manners since entering Palestine, except from the boys, who often hoot and make sport of us apparently, though their jokes are lost to our ears from being uttered in Arabic. When at Hebron, L. was walking with two English gentlemen near the Mosque of Abraham, and met a boy, who showed them the way to a place whence they could well view it; but no sooner were they busy looking at the mosque than the little rascal climbed up hill, and began to pelt them with stones from behind a wall. L. quietly crept around, and caught him while picking up more stones, and, taking him over the knee, gave him a good spanking in the nursery style. The little fellow ran down the street, bellowing like a calf, and soon raised an alarm. The women came out and shrieked on the housetops; and several men came up, one of them armed with pistols, and the rest with large stones or brickbats. They explained to these men, as well as signs would serve them, what had taken place; and they all walked off in quiet, apparently satisfied that the boy had got no more than his due.

While on our way to the barracks to get the view over the Mosque of Omar mentioned above, we encountered a procession of Mohammedan pilgrims just returned from the Jordan, where they went to visit a place called Moses' Tomb. They were all mounted on horseback, carrying some very ancient banners and arms, mostly spears and sabres, which they flourish about their heads as they march. They were escorted into the city by a company of Turkish troops, part of the garrison, all in clean white uniform, presenting a much more martial appearance than the troops we saw in Egypt. Their music was on horseback, consisting of cymbals and small kettle-drums. A few minutes later, we saw the procession enter the great area of the mosque among the hundreds of men, women, and children who had collected to see them, and who were scattered about on the green turf, dressed in their holiday costumes.

In the afternoon, we made a tour of the walls of the city. Beginning at the Western or Jaffa Gate, by which we had entered, we walked along on top of the wall, through all its zigzags, to the Damascus or Northern Gate. This gave us a good view, not only of the city itself in detail, but of the surrounding country, which we could see through the loop-holes, or by climbing the breastwork. The multitude of little domes gives a peculiar appearance to the houses; and the large amount of open space, either covered with ruined houses or green fields, indicates that the city is not so populous as it was once.

Stairways built against the wall lead down from the walk on top to the roofs of the houses, and thence to the ground, at intervals. We descended one of these, and went out by the Damascus Gate, to see the Jews, who were walking about in their holiday dresses, and collecting in little family-groups to sit and chat under the olive-trees, which are quite numerous on this side of the city. I then noticed, as I have often since, that there are many among them who talk German. It seems that a large portion of the Jews in the city are either emigrants from Germany, or descendants of such, who have come here from their European homes to die and be buried in the holy city of their fathers. This may account for their fairness of complexion and blue eyes;

for, though the Jews of Northern Europe mix only among themselves, a residence of many centuries in a northern climate has assimilated their general appearance to that of the people among whom they lived.

A short distance from the Damascus Gate is the Cave of Jeremiah, so called, which we visited on our way around the walls. It is a spacious cavern in the limestone rock; but we found none of the separate chambers, &c., mentioned by Miss Martineau. Perhaps the partition-walls and columns of rock that divided them had been cut away to furnish materials for a little mosque and enclosure which have lately been built within the cave. The view of the entrance from the extreme backside was very singular; the chalky nature of the rock reflected the light in so many ways, and the bushes and green briers hanging about the mouth added much to its beauty. A little deewan is placed at the entrance, where those who wish can have a cup of coffee and a shebook; but we were content with a glass of water.

Proceeding around the north-east corner of the city walls, we passed a spot where there is a rough, irregular, stratified rock, forming the lower part of the wall, being in the same line, and about perpendicular. Weeds and creeping-plants hang all over it, as they do in many places on the wall itself. Along the eastern wall, we looked down into the Valley of Jehoshaphat or Kidron on the left, which grew deeper rapidly as we advanced, with steep sides, terraced in part, and supporting a few scattered olive-trees. On the other side of this valley rose the smooth, round slope of the Mount of Olives, with its little village and mosque at the top, high above us.

The Mohammedan cemeteries are scattered along under this east wall just where the ground pitches down into the steep valley; and most dismal places they are, the ground being trodden hard, so that no grass can grow among the dusty, whitewashed tombs, which have but little variety in their style, being simply square blocks, with a long and narrow stone erected at each end. They are most numerous on each side of the St. Stephen's Gate, about the centre of the east wall.

Just south of here, we looked down upon some old monuments in the bottom of the valley, which the guides call the Tombs of Zacharias, Jehoshaphat, Absalom, and St. James, without the slightest authority. They are probably of Roman origin, or perhaps built by the Herods; for they are ornamented with Ionic columns. Two are chambers cut in the face of the rock, as in Petra; and two are monuments also of solid rock, around which the ledge has been cut away, leaving them in a recess. From here onward, the opposite side of the valley is perforated by excavated tombs of unknown age, in the midst of which is the dirty little village of Siloam, accessible only to men and goats, being on the steep, rocky hillside, where the houses seemed piled one on another. Many of them occupy the excavated tombs of former citizens, made tenantable by walling up the front where it had been broken away.

Along this part of the city wall, in the south-east quarter, it coincides with the enclosing wall of the great court-yard of the Mosque of Omar, and is supposed to be identical in position with the enclosing wall of Solomon's Temple. All along here, the lower part of the wall shows signs of great age, and is built in a style entirely different from any of the Moslem masonry. It consists of large stones, some of them being twenty-four feet long, and four or five feet thick, with an arras cut all around their edges. From a long and satisfactory train of reasoning, Dr. Robinson concludes that this masonry is really that of the time of Solomon.

The same style of stones is seen around the corner for a short distance on the south wall, and on the western wall of the enclosure of the mosque, separating it from the rest of the city. It is here that the Jews repair every Friday to weep and pray, having a tradition that the prayers uttered for the restoration of the kingdom of Israel, through the chinks of this wall, will be heard and answered. We went to see them at this place the next day, being Friday. It is in an unfrequented part of the city, near the Jews' quarter, and is approached by a blind and crooked lane, among accumulations of filth most disgusting to the senses. The ancient

portion of the wall is here some thirty feet above the surface, being surmounted, or built upon, by the newer part, with small stones. We found about thirty Jews, men and women, old and young; some reciting Hebrew prayers from open books in a drawling, muttering voice; and others prostrate on their knees before the wall, pouring forth their tears and their prayers upon the cold, damp stones that have endured so many ages. It was a painful sight; and I did not stop long. It made me realize, more than any thing I had ever seen, the tenacity and steadfastness with which the relic of the Israelites cling to the memory and faith of their forefathers; and we could only contrast this sad scene with that on the other side of that old wall, where the proud Moslem was walking before his elegant mosque, and its green area covered with his women and children playing on the turf.

On our first walk about the city, we entered the only part of the plain mosque on Mount Zion which is open to Jews and Christians. The tombs of David and other kings (his successors) are supposed to be here, and are considered too holy for any to approach who is not a true Mohammedan. The room we were shown into is said to be that in which Christ ate the last Supper with his disciples, previous to his crucifixion. We went to see it because everybody else does, and found an ordinary oblong room, whitewashed all around, and bearing no marks of a greater age than two or three hundred years. We found here, much to my surprise, two families of Jews, who were very rudely treated by the doorkeeper, a Mussulman. They probably came, not to see the *cœnaculum* as such, but because they could here approach nearer than anywhere else to the Tomb of David, within the mosque.

OBITUARY.

Died in Lawrence, Kansas, Jan. 22, 1857, Mrs. Mary W. T. Ladd, wife of Mr. E. D. Ladd, in the thirty-second year of her age. Mr. and Mrs. Ladd were married in Middleborough, Mass., at the residence of Mrs. Ladd's father, Nahum Tribou, Esq., Nov. 10, 1855. They immediately commenced their journey to Lawrence, the home of Mr. Ladd. Their child, that was born Oct. 20, 1856, died Nov. 29.

During her short residence in Lawrence, Mrs. Ladd won the esteem and kind regard of all who knew her, by the unostentatious display of those traits of character which endeared her to a large circle of friends and acquaintance while she lived in New England. She was accustomed from childhood to religious thought and the cultivation of devout feelings; and her daily life was such as to commend religion by the strong attraction of practical goodness. She showed a fine example of filial and fraternal love and duty. To servants and employees she endeared herself by uniform kindness, and by manifestations of interest in their welfare. She instructed the ignorant, relieved the distressed, consoled the afflicted, and gave religious counsel to those who were willing to receive it. One of those women who listened to her when she talked of heavenly things said, "I did not know that God was my heavenly Father till she told me. I had very different thoughts of God before." And all the persons employed in the house and in her father's business bore testimony to her goodness.

For several years before her decease, she was a receiver of the heavenly doctrines of the New Jerusalem; and was well known and greatly beloved in several of the societies of the New Church in Massachusetts.

She loved to live; and her purposes of benevolence, and her hopes of enjoyment, occupied her thoughts even while she was enduring her last illness: but, when it was clear to her mind that she must soon leave this world, she rested in the will of her heavenly Father. To the last, she thought, as she always had done, more of others than of herself; and expressed the conviction that the Lord was preparing her by suffering for deeper sympathy with sufferers, and more effectual ministry to the good of others.

In her life, and in her departure from this world, she testified to her belief in the truths of the Word as seen in the light of the New Jerusalem; and we trust that she is now learning more of what she was so diligent in learning and practising while she was living in this world.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the twenty-ninth year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — "*Suffer* little children to come unto Me" — are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its second year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

☞ A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

JOHN L. JEWETT, Agent,
215, CANAL STREET, NEW YORK.

CHILDREN'S BOOKS.

Innocence of Childhood. By Mrs. Colman. 37 cts.
The Sabbath. By H. A. Worcester. Cambric, 37 cts.
White Dove. 33 cts.
Happy Family. 33 cts.
Clara. By Mrs. Carter. 10 cts.
Juvenile Ballads. By Mrs. Carter. 8 cts.
A Catechism for Children of the New Church. By S. Worcester. 10 cts. [per dozen.
Questions to the Sacred Scriptures. 12 cts.; $1.20
Questions on the Four Gospels. By B. Worcester. 31 cts.
Jessie, and other Stories. 12½ cts.
Obedient Boys, and other Stories. 12½ cts.
Lessons and Verses for Young Children. 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Caterpillars, &c. By Clowes. 2 cts.
My Little Guide. 6¼ cts.
American Tales. 6 cts.
Child's First Book of Religious Instruction. 6 cts.
Child's Home Book, &c. Stiff covers, 12½ cts.
Lighthouse, &c. Stiff covers, 12½ cts.
Danger of Disobedience. Stiff covers, 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.
Little Child's Friend. By Mrs. Doughty. 37½ cts.
Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.
Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.
Rainbow Explained. By Clowes. 6 cts.

MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Boston, on Wednesday, June 9, 1858.
The ILLINOIS ASSOCIATION	Chicago, Friday, May 26, 1858.
The MAINE ASSOCIATION	Portland, Friday, Aug. 28, 1857.
The MASSACHUSETTS ASSOCIATION	North Bridgewater, Thursday, Oct. 8, 1857.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Third Friday in October, 1857.
The PENNSYLVANIA ASSOCIATION	Upper Darby, Thursday, Aug. 27, 1857.
GENERAL SOCIETY IN OHIO	Cincinnati, Friday, Sept. 25, 1857.

SWEDENBORG'S THEOLOGICAL WORKS,

PUBLISHED AND FOR SALE BY OTIS CLAPP.

ARCANA CŒLESTIA: The HEAVENLY ARCANA which are contained in the Holy Scriptures, or Word of the Lord, unfolded. 13 vols. 8vo.

THE APOCALYPSE REVEALED; in which are disclosed the Arcana therein foretold. 1 vol. 8vo. $1.75.

THE APOCALYPSE EXPLAINED ACCORDING TO THE SPIRITUAL SENSE; in which are revealed (more fully than in the preceding work) the Arcana which are there predicted. 5 vols. 8vo. Cambric, $6.50.

THE TRUE CHRISTIAN RELIGION; or, THE UNIVERSAL THEOLOGY OF THE NEW CHURCH. 1 vol. 8vo. $1.25 and $1.

THE DELIGHTS OF WISDOM CONCERNING CONJUGIAL LOVE; after which follow, THE PLEASURES OF INSANITY CONCERNING SCORTATORY LOVE. 8vo. 60 cts.

ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM. 12mo. Cambric, 40 cts.; stitched, 12½ cts.

ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE. 12mo. Cambric, 35 cts.; stitched, 25 cts.

THE FOUR LEADING DOCTRINES OF THE NEW CHURCH, signified in Rev. xxi. by the New Jerusalem. Being those respecting the Lord, His Divine and Human Natures, and the Divine Trinity; the Sacred Scripture; Faith; and Life. 12mo. 50 cts.

Each of the above doctrines may be had separate, viz.: —

The Doctrine of the New Jerusalem respecting the Lord. 10 cts.

The Doctrine of the New Jerusalem respecting the Sacred Scripture. 10 cts.

The Doctrine of the New Jerusalem respecting Faith. 5 cts.

Doctrine of Life for the New Jerusalem. 6 cts.

DOCTRINE OF THE NEW JERUSALEM CONCERNING CHARITY. 6 cts.

ON THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, as revealed from Heaven; to which are prefixed some Observations concerning the New Heaven and the New Earth. 8 cts.

DOCTRINES OF THE NEW JERUSALEM; embracing seven works in one volume; viz., — Doctrine of the Lord, Sacred Scripture, White Horse, Faith, Life, Heavenly Doctrines, and Charity. Cambric, 62½ cts.

CONCERNING HEAVEN AND ITS WONDERS, AND CONCERNING HELL. 12mo. 45 cts.

A BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH. 10 cts.

ON THE DIVINE LOVE AND THE DIVINE WISDOM. (Extracted from the Apocalypse Explained.) 8vo. Cambric, 44 cts.

ON THE EARTHS IN OUR SOLAR SYSTEM, which are called Planets; and on the Earths in the Starry Heavens. With an Account of their Inhabitants. Paper, 25 cts.

AN ACCOUNT OF THE LAST JUDGMENT, AND THE DESTRUCTION OF BABYLON; showing that all the Predictions in the Apocalypse are at this day fulfilled. 25 cts.

THE INTERCOURSE BETWEEN THE SOUL AND THE BODY. 5 cts.

ON THE WHITE HORSE MENTIONED IN THE APOCALYPSE, CHAP. XIX. 3 cts.

A SUMMARY EXPOSITION of the Internal Sense of the Prophetical Books of the Old Testament, and of the Psalms of David. 20 cts.

CANONS OF THE ENTIRE THEOLOGY. 12½ cts.

ON THE WORSHIP AND LOVE OF GOD. English edition. $1.25.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 3, Beacon Street. Other communications may be addressed "*To the Editor.*"

AGENTS FOR THE NEW-JERUSALEM MAGAZINE AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

OLIVER GERRISH . . . . . Portland, Me.
J. B. SWANTON . . . . . Bath, Me.
H. B. HOSKINS . . . . . Gardiner, Me.
AMBROSE WARREN . . . . . Bangor, Me.
WILLIAM FAXON . . North Bridgewater, Mass.
JOHN ALLEN . 28, Beekman Street, New York.
WM. ROBERTS, Jun. . . 763, South 9th St., Phila.
WILLARD H. HINKLEY . 24, North Chas. St., Balt.
EDWARD MENDENHALL . . . . Cincinnati, O.
Rev. J. R. HIBBARD . . . . . Chicago, Ill.
W. G. DAY . . . . . Urbana, O.
WM. WHITE . 36, Bloomsbury Street, London.
Rev. THOMAS STORRY . . . . . Peoria, Ill.
E. W. COBB . . . . . Charleston, S.C.